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—Photo by Zalman Studio

New Officers Of State Lodge Association

Shown here are the newly elected officers of the Indiana State Association of B'nai B'rith who took office at the Hotel Lincoln here last Sunday. In front, left to right are Jack Kammins, Indianapolis, outgoing president; Ferd Kluga, Evansville, new president, and Maier Levin, Terre Haute, first vice-president. Rear, left to right, Charles Kaufman, Indianapolis, secretary-treasurer; Rudy Kodicek, Hammond, second vice-president, and Charles Efraymson, Indianapolis, third vice-president.

ZIONIST INSTITUTE SERIES SET, GREENFELD 1ST SPEAKER NOV. 3

An ambitious Zionist Institute, meeting every other Monday night for six consecutive sessions, will open at 8:15 p. m. this Monday at Kirshbaum Center, Lewis Levy, chairman of the Zionist Institute Committee has announced.

The sessions will be divided into two age classes, adults above and under thirty years of age. Registration will be limited to 35 in each group.

The institute has been arranged under the auspices of the city's seven Zionist groups.

The first adult session will open at 8:15 p. m. Monday, and the first junior adult session will be held the following Monday night at the same time.

Subjects and discussion leaders for the sessions are: "The Jewish State: UNSCOP Majority Report," Rabbi William P. Greenfeld; "The Jewish Problem, What It Is," Isaiah Adler; "Palestine and the Solution of the Jewish Problem," Mrs. Alexander Wolf; "The Jews in the Post-War World," Dr. Gershon Gelbart; "The Palestine Achievement," E. Werbner; and "Zionism to Us as Americans and Jews," Rabbi David Shapiro.

The institute is under the direction of Dr. Gelbart and the Jewish Educational Association.

EDUCATIONAL ASSOCIATION ANNOUNCES SCHOOL SONG CONTEST; WORDS ENGLISH

A contest for the composition of a school song, in English, for the Jewish Educational Association school has been announced. The words, which should express the aims and spirit of the school, may be set to the tune of some lively marching song, preferably Jewish or Palestinian.

The contest is open to all residents of Indianapolis, with the exception of the staff of the JEA and their families. The deadline has been set for Nov. 15, 1947, and the usual rules for submitting entries will apply. A contestant is at liberty to submit any number of entries, and his anonymity must be preserved. Each entry must specify the tune to which it is to be sung. A cash prize of ten dollars, contributed by the JEA Auxiliary, will be awarded for the winning poem.

The JEA reserves the right to make such changes in the prize poem as it may see fit. All entries should be sent to School Song Contest, Jewish Educational Association, 3456 Central Ave., Indianapolis 5.

Look Out, Men! Here Comes Sadie

A Sadie Hawkins day dance will be held by Indianapolis Junior Hadassah on Saturday, Nov. 15, for paid members and their escorts. Sally Sentir is chairman.

A lox-and-bagel breakfast will complete the week-end, on Sunday, Nov. 16, when Ruth Haas and Sadelle Bergman will report on their trips to Brandeis camp.

Anyone wishing to join or to pay dues may call Clarissa Hollander, 3320 Ruckle St.

Asaph To Present Balfour Day Program

A Balfour Day broadcast will be presented under the auspices of the Asaph Organization at 9:30 p. m. tomorrow over WISH. Mrs. Shoolem Ettinger will speak and Cantor Myro Glass, of Beth-El Temple will sing appropriate melodies, accompanied by Mrs. Shirley Levan at the piano.

Jelly Doesn't Repudiate Support Of Asher

MUNCIE—The active support of Court Asher, editor of the violently anti-Semitic weekly "X-Ray" has not been repudiated by Rex Jelly, republican candidate for this city's mayor.

Asher plugged for Jelly's nomination, and since then has been conducting an all-out campaign for Jelly's election. Jelly's opponent, Lester Holloway, has been the subject of venomous attacks by Asher.

Kiddie Kamps To Open New Period Monday

Close of the first period and resigitation for the second period of the Kirshbaum Kiddie Kamp was announced this week. New registration begins Monday, with the fee \$3.00 weekly for non-members and \$2.50 for children of members. The ages of the children are 5 and 6.

Mrs. Fred R. Beitman, Jr., has been named assistant instructor of the group.

Ask For Chanukah Gifts

WASHINGTON, D. C.—An appeal to B'nai B'rith units throughout the country to supply Chanukah and Christmas gifts to disabled veterans in hospitals has been made in a memorandum addressed to lodge and chapter presidents.

Members of Casts Named By Hadassah Groups To Appear In Annual Child Welfare Event Nov. 11

The Hadassah Players' cast, which will appear in an original play written by Mrs. Maurice Spitalny at the annual Child Welfare event of Indianapolis Hadassah Tuesday, Nov. 11, was announced this week. Mrs. Simon Ackerman, Mrs. Henry Silver and Mrs. Godfrey Lefton are directors of the play, and Ruth Medias will be the narrator.

The cast includes the Mmes. Stanley Ramelsburg, Marvin Sablosky, Jack Maurer, Harold Stolkin, Morris Weinberg, Phillip Fichman, Barney Blickman, Milton Singer, Silver, Harry Alpert, Robert Greenberg, Alex Greenberg, Leon Levi and Miss Florence Goldberg.

Mrs. Marcus Cohen, Mrs. Stolkin and Mrs. Nat Smith assisted with the planning, and the Hadassah Choral Group will provide the musical background. Members of the choral group are the Mmes. Sidney Mahalowitz, Aaron Unger, Herbert Backer, Robert Congress, Bernard

Cooper, Sanford Breslaw, Leon Talesnick Abraham Deutsch, A. Bortz and Mrs. Phil Levan accompanist. Mrs. Nathan Resnick wrote the parodies.

Door prizes to be presented are a table radio, a silver ice bucket and an electric clock. Guests are asked to be in their seats before 2 p. m., as none can be seated during the play, or during the address of the principal speaker.

Hadassah women are asked to bring as many of their non-Jewish friends as possible to be their guests at this meeting. Rabbi Arthur J. Lelyveld, national director of Hillel Foundations, will be the guest speaker on "Does the United Nations Decision Solve the Palestine Problem?" Tickets may be obtained by calling Mrs. George Frank, HU. 1650, Mrs. S. A. Silberman, HU. 4712, or Mrs. Philip Fichman, BR. 5890.

Kluga Heads State Lodges; Purdue Hillel Fund Gains

Ferd Kluga of Evansville was named president of the Indiana State Association of B'nai B'rith at the annual convention Sunday at the Lincoln Hotel, and Maier Levin of Terre Haute, president of Hillel Foundation of Indiana, Incorporated, was elected first vice-president.

Social Service Groups To Hear Psychiatrist

Dr. Lewis L. Robbins, of St. Louis, will speak on "The Social Implications of Emotional Disorders" at the annual joint meeting Wednesday, of the Jewish Social Services and the Joseph and Annie Borinstein Home for the Jewish Aged. The talk will be preceded by a dinner at 6 p. m. at the Washington Hotel, and a brief business session, including reports on the year's activities of the two agencies and the election of board members.

Dr. Robbins is director of the

Rudy Kodicek, of Hammond, took office as second vice president; Richard Efraymson, Indianapolis, third vice president; and Charles Kaufman, Indianapolis, secretary-treasurer.

Principal business of the day, outside of the programs presented, the Henry Monsky memorial, and the dinner, addressed by Judah Shapiro, associate national director of Hillel Foundations, was the presentation of plans for the building of a new Hillel House at Purdue University.

With cost of the new building expected to run around \$140,000 to \$150,000 the assemblage nevertheless voted enthusiastically to continue with plans at the present time, so great is the need of Purdue Jewish students.

Louis Novitsky of Fort Wayne, and George Glazer, Anderson, each pledged \$1000 to the building fund, on condition that forty-eight other \$1000 pledges be received for the same purpose throughout the state.

Gli Roskin, Marion, chairman of the Hillel fund campaign, said pledges until now total \$93,000, not including those received Sunday. Additional pledges were then received, including one from Isaac Hurwick, Kokomo, for \$200; from Harry Pearlman, Lafayette, \$500; Mack Laner, Indianapolis, \$100; Isadore Feibleman, Indianapolis, \$250; and an other \$1000 pledge from A. M. Strauss, Fort Wayne, architect for the proposed building.

Mr. Pearlman's pledge was additional to his contribution made with a group of others, for purchase of the site on which the house will stand.

Architect's plans were presented, and building is expected to begin in the Spring.

About four hundred men and women delegates attended the sessions, Jack Kammins, outgoing state president estimated, including many district officers.

The Indianapolis lodge announced it will conduct a membership campaign soon, with a goal of 200 new members.



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Miss Cohen To Become Bride Of Dr. Burack

Miss Molly Bernice Cohen will become the bride of Dr. Irwin L. Burack at 5 p. m. Sunday in a double ring ceremony in the Beth El Zedeck Temple. Rabbi William Greenfield will perform the ceremony, and Rabbi Alfred Jospe, Bloomington, and Cantor Myro Glass will participate.

The bride is the daughter of Mr. and Mrs. Max Cohen, 3352 Broadway, and Mr. and Mrs. Harry Burack, Millburn, N. J., are the bridegroom's parents.

Miss Cohen's attendants will include Lee Ellen Burack, Mrs. Milton Bohard, Beverly Epstein, Pompton Lakes, N. J., Betty Stein, Mishawaka, Ruth Snellenburg, South Bend, Rhoda Binsky, Lillian Bluestein and Adrienne Cogan.

Irving Cohen, brother of the bride, will be best man. Ushers include Elliott Burack, Millburn, N. J., Gerald Epstein, Pompton Lakes, N. J., Charles Redish, Bloomfield, N. J., Dr. Murray Shuser, Paterson, N. J., Dr. Jack Singer, Detroit, Mich., and Bert Gilbert. Harold Cohen will act as a junior usher, and Master Stanley Scherr, as ring bearer.

Hermans to Attend Illinois Game

Mr. and Mrs. David Herman will go Saturday to Champaign, Ill., to attend the Illinois-Michigan football game and visit with their son, Stanley, a senior at Illinois University. . . . Mr. and Mrs. Clarence L. Budd have returned from a two week's trip to New York and Boston. . . . Mr. and Mrs. Jacob B. Solomon of 3140 N. Meridian will have as their guests over the weekend their children, Mr. and Mrs. Allan L. Solomon of Chicago, and Mr. and Mrs. Rudolph B. Stern of Columbus, Ohio.

Yiddish Movie At Center Wednesday

The Jewish Program Series will present "Laughter Through Tears," a full-length movie based on the stories of Sholom Aleichem, at the Kirshbaum Center at 8:15 p. m. Wednesday. The film is in Yiddish with English sub-titles.

The series has been organized to provide an opportunity to those interested in studying and discussing Jewish culture. Jack Axelrod is chairman of the group, Marion Bluestein is secretary, and Dorothy Schlesinger is publicity chairman.

Members of the Kirshbaum Center will be admitted free to the showing, and an admission charge of 35 cents including tax will be made for the general public.

Kodimo Club To Meet

The Kodimo Club will meet Tuesday, Nov. 4 at the home of Mrs. Joe Smith, 5650 Broadway. Hostesses will be Mrs. Joe Smith, Mrs. Ben Hamburg and Lynn Zimmerman.

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Birth

Mr. and Mrs. F. Isenberg, 2907 Washington Blvd., announce the birth of a son Monday, Oct. 27, at St. Vincent's Hospital.

Unveiling

Tillye S. Rice

A monument will be dedicated in memory of Tillye S. Rice at 2 p. m. Sunday, Nov. 9, at the Anshei Sfard cemetery, Louisville, Ky. Rabbis Solomon Roodman and J. J. Gittleman will officiate. Friends and relatives are invited.

Rabbi Goldblatt Names Titles For Reviews

Rabbi Maurice Goldblatt has announced titles of the four books he will review in the tenth annual series sponsored by the Temple Sisterhood. He will open his series with "Human Destiny", by Leconte du Nouy, at 10:30 a. m. Tuesday in the Temple auditorium.

On Tuesday, Nov. 11, "The Steeper Cliff", by David Davidson, will be the subject; on Nov. 18, "The Left Hand Is The Dreamer", by Nancy Wilson Rose; and on Nov. 25, "My Father's House", by Meyer Levin.

The reviews are sponsored by the Temple Sisterhood and are open to the public without charge. Mrs. Sydney Romer, chairman, will introduce Rabbi Goldblatt at the first review. Mrs. Manuel Freeman, co-chairman, assisted by the Mesdames Fritz Goldbach, Jerome Jacobs, Robert Kahn, David Leventhal, and Harry Traugott will usher.

An anniversary luncheon, to which the public is invited, to honor Rabbi Goldblatt for his ten years contribution to the cultural life of Indianapolis, will be held at the Columbia Club at 12:15 P. M. Tuesday, Nov. 4, following the first review. Mrs. Mort Asher is chairman of reservations for the luncheon.

New York Woman Is Guest Here

Miss Pearl Cohen of New York is visiting with her mother, Mrs. Tillie Cohen. . . . Mrs. M. K. Erdreich of Birmingham, Ala., spent a few days last week with her uncle and aunt, Mr. and Mrs. Joseph Bloch. . . . Mr. and Mrs. William Meyers, Sr., were in Columbus, O., recently to visit their daughter, Barbara, a student at Ohio State University, and to attend the football game.

Heifetz Recordings Wednesday

Jascha Heifetz, playing two Mozart violin sonatas, will be featured in the weekly program of recorded music at 8:15 p. m., Wednesday, at the Kirshbaum Community Center. Included on the same program will be the Bartok Quartet No. 1 in A Minor, played by the Pro Arte Quartet. Richard K. Lashoff, program leader, said the programs are open to the public.

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Col. Julius Klein Elected by J.W.V.

Col. Julius Klein of Chicago (left), newly elected National Commander of the Jewish War Veterans of the U. S., receives the congratulations of retiring National Commander Milton H. Richman of Hartford, Conn., following the 52nd annual J.W.V. encampment in St. Paul, Minn. Col. Klein, a veteran of both World Wars, is a well-known Chicago editor and publicist. In World War II, he saw 35 months of action in the South Pacific and the Philippines, and was awarded the Soldier's Medal, the Bronze Star, the Legion of Merit with cluster, the French Legion of Honor and the Philippine Distinguished Service Star. After V-J Day, he served as Special Assistant to Secretary of War, Robert P. Patterson.

Zionists, Anti-Zionists Asked to End Name-Calling; Want Advisory Body

By ALLEN SOMMERS

Jewish Post Staff Correspondent

PHILADELPHIA—The Jewish Community Relations Council officially called upon all Jewish groups here to refrain from "name-calling" or issuing of public statements deemed inimical to the "best interests, welfare and dignity" of the Jewish community.

A resolution unanimously approved by its Board of Directors, appealed to Jewish groups to refrain from making public their views for or against Zionism.

The Board members pointed out in their resolution that the slander of one group of Jews by another is harmful to the best interests of the community.

They declared "that statements made in the public by both Zionists and anti-Zionists have in the past been a contributing factor to the growth of anti-Semitism."

Studied Problem For Months
The approval of the resolution followed many months of study by a special committee headed by Leon J. Obermayer, and including Jerome J. Rothschild, Dr. Paul Sloane, Arnold R. Ginsburg, Edwin Wolf, 2nd; Mrs. Phillip Kind, Rabbi Mortimer J. Cohen and Edward H. Cushman. All shades of opinion were represented.

The committee called for the establishment of a permanent committee for the express purpose of giving continuous interpretation and implementation to the resolution. This permanent committee will include representatives of the Zionist Emergency Council, the American Council for Judaism and other organizations which can assist the group.

Not a Censory Body

The release to the press emphasized that the special committee will not act in the capacity of a censoring body, but as a voluntary clearing house for groups requesting assistance or advice when preparing publicity or advertising material.

The JCRC's particular concern,

will involve public attacks by either Zionists or anti-Zionists which, in the opinion of the committee, impugn the patriotism, humanitarianism or loyalty to America or to Judaism of any Jews because of their views for or against Zionism.

Committee Shocked by Charges

Commenting on the resolution Arnold. Ginsburg, columnist for the Jewish Times, who was a member of the committee which drafted it, wrote:

"Although I now speak only for myself, I can tell you without fear of contradiction that the committee and board of the JCRC were shocked most by the public charges of anti-Zionists that American Zionists were or, upon the establishment of a Jewish State in Palestine, would be guilty of un-American conduct and of divided or dual national allegiance to the United States and Palestine. The JCRC demands through its resolution that such wholly unfounded and defamatory statements cease.

"Despite the fact that such defamation was considered far more harmful to Jewry than any other statements which came to our attention, none of us was willing to condone the public name-calling that some Zionists have engaged in when answering anti-Zionists. Thus, the JCRC resolution has the effect of properly condemning Zionists who attack anti-Zionists as 'traitors' to Judaism or as disloyal Americans."

Sub-Committees Study UNSCOP Report Details

LAKE SUCCESS—The U. N. Ad Hoc Committee on Palestine this week awaited concrete plans for a solution to the Palestine problem, as two sub-committees worked to complete, respectively, blueprints for a partitioned Palestine and for a unitary Arab state.

The sub-committee on partition consists of the U.S., the U.S.S.R., Canada, Czechoslovakia, Guatemala, Poland, South Africa, Uruguay and Venezuela. The sub-committee on an Arab state is composed of Afghanistan, Colombia, Egypt, Iraq, Lebanon, Pakistan, Saudi Arabia, Syria and Yemen.

The sub-committee on partition decided to postpone consideration of the first recommendation of the UNSCOP majority that following a transition period of two years, Palestine should be divided into an independent Jewish state and an independent Arab state. The American delegate, Herschel Johnson, indicated that the U. S. may suggest a shorter transition period.

At the same time, the sub-committee adopted—with slight modifications proposed by the U. S. delegation—the second UNSCOP recommendation, that both states shall become independent after they adopt constitutions complying with certain provisions, have made a declaration to the U.N.

Hadassah Elects Mrs. Rose Halprin

Jewish Telegraphic Agency

ATLANTIC CITY — Mrs. Rose Halprin was elected president of Hadassah at the conclusion of the organization's 23rd. annual convention.

The meeting approved a budget of over four million dollars, the largest in Hadassah's history, and adopted a resolution backing the Jewish Agency's "Reluctant Acceptance" of partition.

containing guarantees regarding the fulfillment of these provisions and have signed an undertaking creating the economic union of Palestine and establishing a system of collaboration between the two states and the city of Jerusalem.

The partition sub-group unanimously agreed to the request of the Jewish Agency to attend its meetings. The Agency will participate in discussion and submit proposals and views. Moshe Shertok and Dr. Emanuel Neumann represented the Agency.

Notre Dame President Speaker

SOUTH BEND — Father John Cavanaugh, president of Notre Dame University, was principal speaker at the opening meeting of the Temple Beth-El Men's Club.

EDITOR, NATIONAL JEWISH POST:

WITH REGARD TO RESOLUTION AGAINST ME RELEASED WEDNESDAY BY NEW YORK BOARD OF RABBIS, HERE IS STATEMENT TO YOU AS OF (WEDNESDAY) THIS AFTERNOON.

I WAS ASKED BY THE NEW YORK BOARD OF RABBIS TO APOLOGIZE AT ONCE FOR WRITING A SERIES OF ARTICLES ON COMMUNIST PENETRATION INTO ALL FAITHS, WHICH WERE PUBLISHED IN THE WORLD TELEGRAM ON OCTOBER 14, 15, 16. I WAS TOLD BY RABBI HAROLD GORDON, SECRETARY, THAT IF I DID NOT DO SO, A RESOLUTION WOULD BE RELEASED TO THE NEWSPAPERS WHICH WAS ADOPTED THIS MORNING AT A MEETING OF THE BOARD. THEY TOOK THIS ACTION WITHOUT HEARING ME OR MY SIDE OF THE CASE.

I HAD BEEN ASKED TO APPEAR BEFORE A SPECIAL COMMITTEE OF THE BOARD THIS MORNING AT 10 A. M. YESTERDAY I TELEGRAPHED THE COMMITTEE CHAIRMAN, RABBI HARRY KATZEN, ASKING FOR AN ADJOURNMENT ON THE GROUNDS THAT I WAS TIED UP PROTECTING MYSELF AGAINST THE ATTEMPT OF A GROUP TO OUST ME FROM MY TEMPLE IN YONKERS. THIS MORNING AGAIN, I TOLD THEM THAT I WOULD BE GLAD TO APPEAR AFTER THAT SITUATION WAS SETTLED NEXT WEEK. THEY IGNORED MY REQUEST AND WENT AHEAD.

AFTER TODAY'S MEETING, RABBI GORDON READ THE RESOLUTION TO ME IN WHAT WAS AN OBVIOUS EFFORT TO INTIMIDATE ME INTO MAKING AN APOLOGY. THE RESOLUTION IS AN EXAMPLE OF VICIOUSNESS AND UNFAIRNESS. IT DOES NOT DENY ANY SPECIFIC STATEMENTS IN MY ARTICLES.

IT IS APPARENT THAT THE DISCIPLES OF RABBI WISE AND THOSE INNOCENTS WHO HAVE BEEN WHIPPED INTO THIS FRENZY AGAINST ME BY A SMALL BUT VOCIFEROUS PRO-COMMUNIST CLIQUE ARE BETTER ORGANIZED THAN THE LARGE MAJORITY OF JEWRY, WHO HAVE A WARM DEVOTION TO AMERICAN PRINCIPLES AND TO FREEDOM OF THOUGHT AND EXPRESSION FOR RELIGIOUS LEADERS AND OTHERS. MY ARTICLES ON COMMUNIST INFILTRATION ARE BASED ON FACTS. TO CONDEMN THEM WITHOUT INVESTIGATION AND WITHOUT HEARING IS PATENTLY UNAMERICAN.

I HAVE HAD A HIGH REGARD FOR THE NEW YORK BOARD OF RABBIS AND WOULD STILL WELCOME THE OPPORTUNITY TO PRESENT MY CASE.

RABBI BENJAMIN SCHULTZ
YONKERS, N. Y.

By MARC H. LEBANON

Jewish Post Staff Correspondent

NEW YORK—Four days after the last of his series of three articles appeared in The New York World Telegram and eighteen other Scripps-Howard papers (on Oct. 14, 15, and 16) accusing Dr. Stephen S. Wise; Dr. Joshua Bloch, director of the Jewish division of the N. Y. Public Library; and Prof. Abraham Cronbach, of the Hebrew Union College; among a host of others, as being Communist sympathizers and stooges, the Board of Trustees of Temple Emanu-El, headed by President Charles Schnall, asked Rabbi Benjamin Schultz to resign.

He refused.

Last Thursday morning, Temple president Schnall disclosed that the attempt to oust Rabbi Schultz was temporarily abandoned. He told the newspaper PM that the attempted ouster was prompted not by Schultz's recent World-Telegram series, but was based on years of dissatisfaction with his service.

Schnall said:

"It was just bad timing on our part. With that series of his, it made it look as if we were defending Communists or might be Communists ourselves. Nothing could be more wrong. We've got no use for Communists, and we feel there's no place for them in America." He added:

"That series of Rabbi Schultz had nothing to do with the trustees' decision to ask him to resign. We feel that for years he has neglected his duties, and that feeling just boiled over. As I say it was just bad timing on our part. We've dropped the matter for the time being and probably won't bring it up again until his contract expires next May."

It was said here that Rabbi Schultz informed Catholic groups in Yonkers that his congregation was dismissing him and the Catholic groups, it was reported, came to his aid.

Board of Rabbis Flays Him

Earlier in the week, on Wednesday morning, the N. Y. Board of Rabbis, headed by Rabbi Theodore N. Lewis, at one of its best-attended meetings of the year, condemned Rabbi Schultz for using "the smear technique, a technique entirely inappropriate for a Rabbi." In a statement issued to the general press by Rabbi Harold H. Gordon, general secretary, the Board charged that Schultz "has endeavored to bring into question the loyalty and Americanism of religious teachers of the three major faiths whose record for sincerity and patriotism is unimpeachable." By insinuations, accusations and the perverting of what he alleges to be facts, he has inflicted harm upon the individuals, organizations, and institutions he has named.

The Board called upon Rabbi Schultz to "publicly and promptly apologize to those whom he has wronged" and to "atone for the obvious infraction of the Commandment: 'Thou shalt not bear false witness against thy neighbor.'" Unless he performed "this elementary duty of a Rabbi and a man," the Board asserted in its

(Continued on page 14)

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Fineberg Opposes A.D.L. Stand

Crossfire Dangerous;
Jew Seen As Victim

Special NEW YORK—Taking a stand diametrically opposed to that of the Anti-Defamation League of B'nai B'rith, S. Andhil Fineberg, of the public relations division of the American Jewish

Audience Poll Shows "Crossfire" Is Good

DENVER, Colo.—An audience poll on "Crossfire" at a sneak preview here shows that 92 per cent of the replies listed the film as very good or pretty good, the Intermountain Jewish News reported.

Eighty-six per cent would recommend it to their friends, the paper said, and 63 per cent identified against the villain, Montgomery, who in a drunken rage, kills Samuels, a Jew. At the end of the film, Montgomery, trapped, is killed by the law, and 84 per cent thought he got what he deserved, while 29 per cent felt he should be punished, reformed, thus producing a happy ending.

More pictures on this level were indicated by 74 per cent with many added comments warning against a "cycle." Forty-three per cent agreed that Montgomery did not have reason enough for killing Samuels.

Committee, declared this week that the movie "Crossfire" is definitely harmful to Jews.

Before giving its unqualified approval to "Crossfire", the A. D. L. had held a series of private showings in various parts of the country, where trained experts gauged the audience's reaction.

"It is easy to understand the popular approval the picture is receiving," Rabbi Fineberg wrote in an article, "Examining The Movie Gift Horse."

"As a murder mystery it is a real thriller and what several of its characters say against intolerance is balm to all who find prejudice hurtful," he says, "And yet, if this picture encourages a stream of similar pictures, the result will be regrettable.

alians, or other groups who en-Jew has been portrayed (by a symbolic character) as someone who is liable to be killed simply because he is a Jew. A few weeks hence we shall have American Jews pictured on the screen as persons to whom people do not want to rent or sell their property ('Gentlemen's Agreement'). A few months later, the American Jew may be portrayed as someone whom others do not want as a son-in-law ('Earth and High Heaven').

"If these are box-office suc-

ses, we may soon find the Jew presented on the screen as someone whose windows are smashed; as someone to whom jobs are refused; as someone unwelcome at the colleges; as someone mistreated in many other ways. In all of these pictures anti-Jewish scurrilities must be spoken. Some of the film characters will denounce anti-Semitism but the American Jews will be fixed in the public mind as persons most likely to be disliked. As for the exhortations against the abuse, scientific research indicates that such preaching has negligible effect."

Pointing out a different treatment of prejudice against other groups, Rabbi Fineberg insisted "There is little likelihood of similar portrayal on the screen of American Catholics, Negroes, Italians, or other groups who endure similar prejudice. Catholics would resent it. Theirs are consistently admirable screen roles,

as in 'Boys' Town,' 'The Song of Bernadette,' 'Bells of Saint Mary' and 'Going My Way'—to mention only a few.

"If there is anything the Jews of America need, it is that they be regarded not as a problem but as people, who, as individuals, range from saints to sinners. When regarded as a group, they must appear as a deserving people, who elicit respect, not animosity. To employ mass propaganda emphasizing a rising tide of prejudice against any minority group has a boomerang effect upon prejudiced or wavering elements. It creates the impression of group support for the individual's hostility. The hater or near-hater feels he is not alone, that he has many allies. The surest way for a group to become a scape-goat is to have itself regarded as the natural victim of adverse emotions. That, in fact, is the kernel of the scape-goating process. The group whom the majority believe is esteemed, the group that is rarely thought of as unpopular, is most likely to be in high favor tomorrow and the day after. No sane individual would advertise himself as unpopular in the hope of winning friends and allies thereby."

As to the comment that "Crossfire" is the first picture "to face the Jewish problem," Rabbi Fineberg maintains that "The Jewish problem is the most damaging phrase that confronts the Jews anywhere. We can and should speak freely of 'the problem of anti-Semitism,' 'the problems of Jewish-Christian relationships,' etc. But throughout the European continent before the debacle the phrase 'the Jewish problem' was a term of common parlance and heightened the impression that Jews are necessarily a problem to their neighbors. I prefer that Hollywood treat my co-religionists as people, rather than as a problem. We should combat anti-Semitism by specific measures, wherein we take real action directed toward eliminating concrete acts of intolerance and discrimination in specific localities by specific steps and by specific laws. These are infinitely better tools than fictitious characters which strengthen the impression that many people hate Jews 'Such unpopularity must be deserved' has been the incessant and effective cry of the anti-Semites."

"THERE always will be a certain minimal amount of anti-Jewish hostility. We cannot wipe that out completely. Where then is the stream of publicity about dislike of Jews to end? The tide of group antagonism cannot ebb out completely. If the wash must continue on the scales of tremendous propaganda about the Jew as a natural scape-goat, the tide can never cease until a complete defeat of the Jews results. Talking up anti-Semitism will no more diminish it than bawling a man's lack of friends will help him acquire friends.

"Their motives are of the best," Rabbi Fineberg continues, regarding the picture's producer. "But while a little fire may warm a home, if it is likely to start a conflagration that cannot be confined, the fire can hardly be welcomed. The 'please don't hate them' treatment of the Jew has always proved much more a boomerang than an aid. Constructive, positive suggestion is excellent and the negative appeal is mistaken.

"ANTI-Semitism is a subtle, corrosive force which can be successfully combatted only by subtle methods. These must

NEW YORK

By M. Z. FRANK

WHEN The Jewish State is set up, its logical first President will be Chaim Weizmann. Don't be at all surprised if he is elected by acclamation. I hope he is.

On the other hand, the powers of the President will be severely limited. You can leave it to David Ben Gurion to limit Weizmann's powers; he did it pretty well as chairman of the Executive of the of the Jewish Agency, while Weizmann was president, and he will do it just as well when Weizmann is President of the Jewish State and he, Ben Gurion, is Prime Minister.

I am reasonably sure that if a Jewish State is set up soon, David Ben Gurion will be Prime Minister. But not by acclamation.

Will Silver run against Ben Gurion? Of course not. How could he? Only citizens or at least residents of the Jewish State will elect and be elected. Weizmann has a home on Rehovoth. Ben Gurion came to Palestine as a young man and has lived there since, except for the couple of years during the first World War when he was deported by Turkish authorities, lived in New York and then came back to Palestine with the advancing British Army as a member of the Jewish Legion.

BUT WHAT about Silver?

Silver is the recognized leader of American Zionists and is becoming increasingly recognized as the most important Zionist leader outside of Palestine anywhere. He will be the logical man to become the first President of the reconstituted World Zionist Organization (perhaps under a new appellation) after the Jewish State is set up. He may have a good chance to hold high office in Palestine—but not until he has made his home there.

Gabe Cohen will bear me out that I expressed these views in my conversation with him during his last visit to New York a couple of weeks ago and that he asked me to write a column on that.

I don't know whether Silver shares my views on Weizmann and Ben Gurion, but I have no doubt as to what he thinks about his own place as a leader of Palestine Jewry. Only the other day he told me, and authorized me to quote him: 'I have no ambitions for Palestine. The Jews of Palestine can take care of themselves. They have capable men and they don't need my guidance.' He then proceeded to say that he had chosen as his special task the conduct of the political struggle in America, which, as he felt and as events had proven, was to be the political battleground for the setting up of a Jewish State.

TODAY the Jewish Agency and the World Zionist Organization perform a dual function: one of a world-wide Jewish movement for building Palestine and one of a de facto government of Jewish Palestine.

When the Jewish State is officially established the two functions will have to be separated: The government of the Jewish State is one thing; the Zionist organization is another. Whether or not Moshe Shertok will continue to be the Secretary of State, or Foreign Secretary, in the Jewish State as he has been in the Jewish Agency will depend on the voting situation and party relations among the Jewish and Arab citizens of The Jewish State: Zionists outside of Palestine will have no influence in the question. The same will apply to Eliezer Kaplan as Secretary of the Treasury.

The Jewish Agency Executive is a Cabinet which is patterned after the European rather than the U. S. style; it is selected out of the parliamentary groups and the President, like the President in France, like the King in England, has little real power outside of the prestige commanded by his position and his personality. The future Jewish State will probably continue in the same tradition.

The strongest political party in Palestine is Mapai (Palestine Labor Party). It is not unlike the British Labor Party in social and economic outlook. But while in England the Crossman group and the other labor rebels are within the party, in Palestine the labor dissidents form separate parties—Hashomer Hatzair, Ahdut Ha-Aroza. Ben Gurion is the leader of the Mapai, that is why he is Chairman of the Agency Executive and that is why he is likely to be the first Prime Minister of the Jewish State.

But wait, we haven't got that State yet.

establish the right of the Jew to equal period. And there were no respect and equality of treatment movies like 'Crossfire' when the by demanding similar treatment menace was greatest,—perhaps that was fortunate.

"I hope that Jews will be portrayed in the movies, but in the manner that Catholics have been portrayed there—as likeable people whose friendship anyone would desire. Surely, that is a fair and legitimate role to seek for the Jews on the screen. Surely, Jewish life in America has provided more than one 'Jolson Story' for the cameras."

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Morgenthau Says State Dept. Knew Of Death Camps In 1942, But Inaction Meant Tens Of Thousands Lives

Jewish Telegraphic Agency

NEW YORK—Officials of the State Department either through stalling or deliberate suppression of information, sabotaged U.S. efforts to save tens of thousands of Jews from German-occupied Europe,

State Dep't Wouldn't Tell Rabbi Wise

NEW YORK—Gustav Riegner, who is credited by Henry Morgenthau, Jr., with bringing the first word of the Nazi plot to murder all Jews in Europe, revealed that his first message warning of the German design was suppressed by the State Department, and only reached Dr. Wise through Sidney Silverman, head of the World Jewish Congress branch in London, who had received an identical message through the Foreign Office.

It is charged by former Secretary of the Treasury Henry Morgenthau, Jr., writing in Collier's.

Morgenthau says that Washington knew as far back as Aug., 1942, that the Nazis were planning to exterminate all Jews of Europe, but State Department inaction and hostility prevented anything from being done until Jan., 1944, when President Roose-

velt created the War Refugee Board after the situation had been made clear to him by Morgenthau and other officials of the Treasury Department and by Dr. Stephen S. Wise.

The former Treasury head reveals that the first word of Hitler's plan to wipe out European Jewry reached here in Aug. 1942 in a report sent to Dr. Wise by Gerhard Riegner, Swiss representative of the World Jewish Congress. Dr. Wise brought the report to the attention of then Under-Secretary of State Sumner Welles, who checked with the U.S. Ambassador in Bern, who secured further reports from Riegner. The public reaction to the news was so immediate and united that the State Department in an attempt to ease the pressure on it, instructed our Ambassador in Bern not to transmit further reports, Mr. Morgenthau charges.

Mr. Morgenthau reveals how the State Department stalled for five months despite approval by President Roosevelt, on a plan to send funds to Switzerland to be used to bribe Nazi officials to allow 70,000 Jews to leave Rumania and France. After the

Department's objections that the funds, which were to remain in Switzerland, would aid Germany, had been termed incorrect by then Secretary of State Hull, the officials finally agreed, but then allowed the British Ministry of Economic Warfare to further delay the transmission of funds by repeating the already-discarded argument that the Nazis would be aided.

The article reveals that the British added bluntly that they were also unenthusiastic about the project because it would result in difficulty in finding a place for the refugees—obviously thinking of Palestine. Only a direct appeal to Hull finally forced the State Department to approve the project.

Finally, in January, 1944, Mr. Morgenthau went directly to President Roosevelt with evidence of the State Department's "gross procrastination" and deliberate failure to take action to save the Jews, who were being exterminated at the rate of 6,000 a day. As a result of this visit to the President, the War Refugee Board was created, which succeeded in saving some Jews.

MORE ZIONIST ACTIVITIES SEEN Z. O. A.'s Masada Votes REGARDLESS OF UN DECISION To Enroll Women

Special

NEW YORK—Asserting that a United Nations decision on the Palestine problem, whatever it will be, may lead to an intensification of Jewish nationalist activity in this country, Council News says in an editorial in the October issue that the American Council for Judaism must continue to present the viewpoint of Americans of Jewish faith who are opposed

to Jewish nationalism and dedicated to integration and emancipation.

The editorial in the Council's official publication says that "with issues clarified, with the emotional impact of the D. P. problem reduced, the choice for American Jews will be clearer than ever before as to whether they wish to follow the ways of a universal Jewish nationalism or a universal Judaism."

"The issue is one of Jewish nationalism versus Jews as adherents of a religion," the editorial concludes. "The implementation of that choice is our task in the days ahead."

Referring to the U. S. support of the Partition, the editorial says: "It accepts the principles of the partition plan—not the plan as a whole. It accepts the basic principles of the unanimous recommendations and these, it will be found, adhere closely to the thinking and the approach of the American Council for Judaism as presented in its official statements."

"It (the United States delegations) is of the opinion however that certain amendments and modifications would have to be made in order to more accurately give effect to the principles on which that plan is based." These can be of tremendous importance. There are already warnings from Congressional and military leaders as to the degree of involvement by the United States. Considerations which the Council has long had and which it has submitted to the authorities are now emerging in full public force.

Bevin Lauds Arabs At Alamein, Not Jews

Jewish Telegraphic Agency

LONDON—Foreign Secretary Ernest Bevin, speaking here this week on the occasion of the anniversary of the battle of El Alamein, significantly omitted all mention of the thousands of Jewish troops who participated in the battle nor did he speak of Palestine industry which helped turn back the threatening Nazi armies in Africa. He paid tribute to "Arab generosity, hospitality and help throughout the campaign" and said that Britain must be mindful of this in "this hour of decision."

International Police Gets Proskauer's O.K.

Special

NEW YORK—Former Judge Joseph M. Proskauer, president of the American Jewish Committee, addressing a foreign affairs forum of the New York chapter of the committee, voiced his confidence in the feasibility of an international voluntary constabulary to police Palestine, as suggested by the United States delegation to the U.N.

Offer Visas to Exodus DPs

JERUSALEM—The Jewish internees on Cyprus have offered to give up their rights to Palestine immigration certificates for a period of one month if the certificates are allotted the Exodus refugees, Moshe Kolodny, immigration official of the Jewish Agency,

Z. O. A.'s Masada Votes To Enroll Women

Special

NEW YORK—Masada-Young Zionists of America will admit Jewish young women between the ages of 18 and 30 into the ranks of its General Zionist youth movement.

The announcement was made by Joseph P. Sternstein, National President of Masada after a nationwide referendum among Masada's 94 chapters disclosed that more than two-thirds advocated the admission of young women.

3 Labor Zionists To Address Convention

Special

PITTSBURGH—Three world Labor Zionist leaders are on the program for the Labor Zionist Organization of America-Poale Zion's twenty-eighth annual meeting at the Hotel Fort Pitt here. They are Zalman Rubashov, editor of Palestine's largest Hebrew daily newspaper, Davar; Joseph Sprinzak, General Secretary of the Labor Federation in Palestine; and Abba Hushi, General Secretary of the Haifa Labor Council.

Half of \$4,000,000 For Med School Raised

ATLANTIC CITY, N. J.—A little over \$2,000,000, half of the \$4,000,000 being sought to establish the first under-graduate medical school in Palestine has already been raised, it was announced here at the Hadassah convention. Announcement was also made that Phillip G. Whitman and Mrs. David de Sola Pool, both of New York, have been named co-chairmen of the campaign to succeed Col. Harold Riegleman and Mrs. Samuel J. Rosensohn.

told a press conference here. The Cyprus internees get 700 visas monthly.



Stars In Zionist Play

An extended coast to coast tour has been arranged for "Immortal Seed," starring Helen Warren, which will have a one night preview Sunday at the Plymouth Theatre in New York. The play is sponsored by the American Zionist Fund, formerly known as the expansion fund of the Z.O.A.

Rabbi Cassel Goes To Syracuse

SYRACUSE, N. Y.—Rabbi Louis A. Cassel of B'rith Shalom Community Center, Philadelphia, Pa., has been named spiritual leader of Temple New Beth Israel here.

Won't Shoot UN Soldiers, Irgun Promises

Jewish Telegraphic Agency

JERUSALEM—The Irgun this week distributed a statement promising not to shoot at soldiers of a U.N. police force sent to Palestine to maintain order as a result of a decision on Palestine. The underground group stressed, however, that it was still opposed to the "vivisection of our homeland" and would find "other ways" of fighting it.

The Revisionist Central Council also issued a statement expressing its opposition to the idea of partition.

Delegate Quits as France Against Partition

Special

LAKE SUCCESS—Pierre Lapie, the French representative on the U.N. Ad Hoc Committee on Palestine, said this week that he was resigning from the Committee in protest against his government's pro-Arab stand.

The French government is still considering its position on Palestine, but will not support a solution which is not agreeable to both Jews and Arabs, a Foreign Office spokesman said. He cited the recent violence in India which followed partition that had been agreed to by both sides.

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Minority Report By Arnold Ginsburg Would Strengthen Conference

Minority Report of the Committee on Future Organization submitted by Arnold R. Ginsburg to the Interim Committee of the American Jewish Conference, May 2, 1947.

A majority of your Committee on Future Organization yesterday authorized the submission of a plan for the future organization of a permanent national body to succeed the American Jewish Conference as the central organization in American Jewish life. I sincerely regret my inability to join the majority of the Committee in recommending the adoption of this plan in its present form.

The writer has attended every meeting of this Committee since the first one eleven months ago. Under the patient leadership of its distinguished chairman, Dr. Maurice N. Eisendrath, all who have participated in the Committee's deliberations have made an earnest attempt to reconcile differences of viewpoint and to draft a plan that would receive unanimous approval. Accordingly, in the course of these deliberations various compromises have been proposed and agreed to by members of the Committee, including the writer. Compromises are necessary and desirable in such negotiations between representatives of different viewpoints to the extent that they do not require serious violations of basic convictions.

Several provisions of the majority-approved plan cannot, in my opinion, fall within the category of reasonable compromises. For the writer, who represents the viewpoint of a very large number of community delegates to the American Jewish Conference, to accept these provisions in their present form, it would be necessary to repudiate certain fundamental convictions of this group concerning the kind of central organization which American Jewry should now have.

THE COMMITTEE on Future Organization was created by the Interim Committee pursuant to a resolution adopted by the delegates assembled at the Third Session of the American Jewish Conference on Feb. 20, 1946 in Cleveland. Any plan of future organization proposed by this Committee must first be approved by the Interim Committee and then by the delegates at the next session of the Conference. In view of the circumstances under which this Committee was created and the representative nature of the Committee, and since any proposals which it now makes are merely advisory and subject to further discussion and approval, it seems most appropriate that a minority view on the Committee should be reported at this time.

The majority expresses the belief that the plan, as proposed, "will win the greatest possible support from the greatest number of American Jews." I believe that this is a serious error in judgment. If the majority had agreed to the proposal for public hearings before approving this plan, I am convinced that the majority would now realize how unacceptable certain important provisions of the plan are to a great majority of American Jews.

A majority of the Committee believes that, as weak as the plan is in certain respects, it is the strongest plan that can be formulated at this time. In my opinion the national organizations which now stand in the way of a stronger plan would soon agree to reasonable compromises if the democratic power of public opinion were permitted to operate freely.

I URGE the Interim Committee to reject the plan as it now stands. Approval of the plan will inevitably result in harmful embarrassment to the American Jewish Conference and in serious impairment of its prestige by reason of the tremendous public criticism that will surely follow publication of the plan.

The balance of this report will discuss the objectionable provisions of the majority-approved plan. All provisions which are not here discussed receive the writer's approval and endorsement either because they represent his views completely or because they constitute compromises.

Under the title "Purpose and Scope" the first paragraph of the plan reads as follows:

"1. An organization, democratic in structure and representative of the American Jewish community, shall be established to secure and protect Jewish rights and to promote the general welfare of the Jewish people, here and abroad; and to enhance the contribution of the Jewish community to American democracy."

There are four subdivisions to this first paragraph, lettered a, b, c, and d. Each subdivision specifies the power of the proposed organization (hereinafter sometimes referred to as the "new Conference") in the fields of international affairs, Palestine, defense of Jewish rights in the United States, and overseas relief and rehabilitation.

Paragraph number one is, in itself, an excellent statement of the purpose of the new Conference. It has been unanimously agreed within the Committee that this paragraph should be construed not merely as a description of the new Conference's purpose but also as a statement of its powers, subject only to such further definition or limitation of powers as the subparagraphs give with respect to the specific fields with which they deal.

SOME MEMBERS of the Committee, including the writer, fear that, notwithstanding the expressed intention of the entire Committee, paragraph one may be subject to the interpretation that it only describes the general purpose of the new organization and does not in itself give to the new Conference any power or function not specifically given in one of the subparagraphs. This fear arises not only from a comparison of the "purpose" language of paragraph one with the "power" language of the subparagraphs, but also because of the general rule of construction expressed by the maxim "expressio unius est exclusio alterius."

In other words, the specific enumeration in the subparagraphs of four or five fields which are within the scope of the new Conference may be construed to exclude that body from other fields covered by the statement of purpose in paragraph one. Such excluded fields would include, for example, the fields of Jewish education, Jewish social service and philanthropies, national community budgeting, various religious activities and the gathering of data and statistics concerning American Jewry, all or some of which fields the new Conference might wish to enter.

This matter of construction is of the utmost importance. Many of the controversies arising at the three sessions of the American Jewish Conference centered about the "relevancy" of various matters to the purpose, scope and powers of the Conference. No one in the Committee has expressed any dissent from the proposition that nothing relating to the purpose as stated in paragraph one shall be declared "irrelevant." It is important that this written document plainly reflect this intention.

To accomplish this, certain members of the Committee have proposed that another subdivision to paragraph one should be added which would read:

"In all other fields, the organization shall function through recognized agencies or through such agencies as the organization itself may create." (Emphasis added)

Although this subparagraph weathered several drafts, a majority of the Committee voted to eliminate it. No one retreated,

MR. GINSBURG EXPLAINS ABOUT REPORT TELLS WHY HE'S RELEASING IT NOW

Editor, National Jewish Post,

My attention has been called to your lead editorial on the American Jewish Conference in the last issue of the Post dated Oct. 24, 1947.

In criticizing the procedure at regional hearings on the plan for the future structure of the Conference as proposed by a majority of the Committee on Future Organization, you ask: "Why was not the minority report of Arnold Ginsburg, a member of Rabbi Eisendrath's committee, presented? Or better still, why has that report never been published?"

On previous occasions you have also inquired publicly concerning my minority report. In your lead editorial of June 27, 1947, entitled "Let Us See The Minority Report," after criticizing the reorganization plan of the Committee on Future Organization as producing a Conference that "will be a powerless forum with no authority to act," you stated:

"The Interim Committee reported that a minority report by Arnold Ginsburg, of Philadelphia, was defeated at the time Rabbi Eisendrath's report was approved. . . . It would seem logical that the minority report be given out for publication so that the American Jewish Community have the opportunity to discuss an alternate plan in time to make its wishes felt before the Chicago meeting this Labor Day."

Notwithstanding this public request and your private communication to me, I have hitherto refrained from making the minority report available to you or to any other newspaper for publication or even examination. Friends who have followed the trend of events now urge me to release this report. Since I have decided to do so at this time, I desire to indicate the reasons for this decision:

1. I had thought that the administrative officers or Interim Committee of the Conference should and would make the minority report public. In view of their announced interest in full public discussion and criticism of the plan it seemed reasonable to expect them to publish the only comprehensive and detailed critical analysis of the plan submitted by a member of the Committee who had fully participated in all of the Committee's deliberations and who was familiar with aspects of the plan not readily apparent to the casual observer. At this late date it appears that the Conference's officers do not intend to submit these constructive criticisms for public consideration.

2. At the last meeting of the Committee on Future Organization on May 1, 1947, it was agreed that public hearings would be held on the plan in different cities throughout the country. Although the exact procedure was not then fixed, the impression I received was that members of the Committee would be divided into investigating panels and assigned to sit at these various

hearings to learn the views of our local communities. Anticipating such quasi-judicial functions, I did not think it appropriate to publicize my criticisms of the plan prior to these hearings.

I now discover that several regional hearings have already been held and several more will be held this week. Thus far it appears that Mr. Lipsky and Rabbi Eisendrath, together with some of the Conference's staff members, have been the principal speakers at all these hearings. To my knowledge no other members of the Committee have been asked to participate in these hearings, either as speakers or as part of a hearing panel, except possibly for hearing in their own cities in which they would be expected to participate anyway as local delegates. I myself have not been invited to participate in any other than the Philadelphia hearing which I am helping to arrange as vice-chairman of the Philadelphia delegation.

I had assumed that the Committee on Future Organization would be meeting during the months of these hearings. No meeting of the Committee has been held, however, since May 1 and I have not yet been notified of any future meeting date. In this connection it will be recalled that the Fourth Session of the Conference's delegates is barely one month away.

3. Although I strongly opposed making the majority-sponsored plan the basis for negotiations with national Jewish organizations, I was interested in seeing whether even this plan, with all its weakness and unwarranted concessions to national organizations, would be accepted by those important organizations which are not now represented in the Conference but which the plan was particularly designed to attract.

It is now almost six months since these negotiations were commenced and the Chicago Session is only thirty days away, but I have not yet heard of any such success in these negotiations. Publication at this time of my suggested amendments to the plan cannot now possibly affect adversely those negotiations, if they are still being continued.

4. In view of your public inquiries concerning the minority report, it does not seem desirable to me, either from a personal or a communal viewpoint, to make a mystery of this report which supports the plan provided certain important revisions are made. Furthermore, publication of this report may provide some additional basis for constructive public discussion.

For all of the above reasons I send you herewith a copy of the minority report submitted by me to the Interim Committee last May.

Sincerely yours,
ARNOLD R. GINSBURG
Lincoln-Liberty Bldg.
Philadelphia 7, Pa.

however, from the position that the new Conference would not be limited only to the fields specified in the other subparagraphs.

I recommend that the Interim Committee restore to paragraph one the proposed subdivision quoted above. In the alternative,

I recommend that another sentence be added to paragraph one which would read substantially as follows:

"This organization is hereby given full authority and power in all fields to take whatever (Continued on next page)

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Mr. Ginsburg Shows How To Make Plan Practicable

(Continued from preceding page)

action may be necessary to accomplish the aforementioned purposes; except that in the specific fields covered by the following subparagraphs the new organization shall not act only as therein specified."

In the defense of Jewish rights in the United States, and in the field of overseas relief and rehabilitation, the new organization is shorn of the power which it should inherently have. Subparagraphs 1c and 1d are the provisions in question. They are identical in language except as indicated below. Subparagraph 1c provides as follows:

"In the defense of Jewish rights in the United States and in opposing all anti-democratic forces and tendencies in American life and in combatting anti-Semitism in all its forms, (Subparagraph 1-d begins: "In the field of overseas relief and rehabilitation, . . ."), the organization shall act through recognized Jewish agencies, affiliated with the organization, operating in these fields, without affecting their autonomy, it being understood that such agencies shall be invited to report to the organization periodically in order that the organization may be in a position to consider their policies and work, and recommend proposals to promote their objectives."

When delegates to the Third Session of the American Jewish Conference demanded the inclusion in the new Conference's scope of the so-called "American scene," particularly the defense of Jewish rights in the United States, I am certain that they were thinking of something infinitely more meaningful than paragraph 1c of this plan. When they prefaced their resolution authorizing the creation of this committee with the statement that "It is recognized that there is a widespread demand for an American Jewish organization competent to speak authoritatively for the Jewish community." I am convinced that they did not want this new organization to be as impotent as paragraphs 1c and 1d would make it.

THERE CAN BE no question that, insofar as it is at all possible and not inconsistent with the primary objectives of the new Conference as described in paragraph one, the new Conference should function through such recognized national agencies as have been operating on the American scene and in the field of overseas relief and rehabilitation. Most existing national agencies have made substantial contributions to the general welfare of Jewry and they should be encouraged to continue with their good work. As Dr. Eisendrath so correctly stated to the Interim Committee on March 18, 1947, "The facts of American Jewish life compel us to recognize that there are in existence in American Jewry organizations that have a long history, tradition, and likewise a proud record of accomplishment in the American Jewish scene. No one can mandate them out of existence even if that were the desire; they exist, they are facts with which to be reckoned, and they cannot be merely dissolved into nothingness by someone's whim or caprice if this were warranted."

And so I say, with the majority, that we should respect the autonomy and independence of national agencies as much as possible. To the extent that existing agencies are in a position to continue functioning usefully and efficiently in their respective fields, the new Conference should act through such agencies and certainly not undertake to function in competition with them.

There is, however, a recognized need in American Jewish life for a central, democratic Jewish body which shall have the authority and responsibility of generally supervising and coordinating important Jewish activities which are national in character. The purpose and extent of such supervision and coordination should be to help eliminate unnecessary and harmful duplication of effort and to help formulate broad policies and general objectives. The task of implementation should be delegated to existing organizations where they are competent to perform this task.

In this connection the new central organization should also be explicitly given final authority in all jurisdictional disputes between organizations.

PARAGRAPHS 1c and 1d come nowhere near conferring on the new Conference the authority and responsibility necessary to perform these coordinating functions with any degree of success. In the fields of international affairs and Palestine the new Conference is given what is tantamount to absolute authority to function by itself without being obliged to use existing agencies for this purpose. But in the defense of Jewish rights in the United States and in the field of overseas relief and rehabilitation the new organization, as projected by the majority plan, is virtually impotent.

Thus, in these fields the new organization is obliged in all matters and under all circumstances to act only through recognized Jewish agencies. The fact that no existing agency may be adequately equipped to perform a given task apparently makes no difference. And if there are three or four recognized agencies which are equipped to perform a certain task in these fields, must the new Conference "act" through all of them or may it choose one instrumentality?

In what respect is the new Conference permitted to "act"? The answer is that the new organization is given the privilege of "inviting" recognized Jewish agencies "to report to the organization periodically" and then, upon the basis of such reports, to consider the policies and work of the agencies and to "recommend proposals to promote their objectives." It is to be noted that the proposals of the new Conference are to promote the objectives of the recognized agencies—"their objectives"—and not even the objectives of the new Conference, in the event that the objectives of particular agencies do not coincide with those of the new Conference.

Paragraphs 1c and 1d, dealing with the defense of Jewish rights in the United States and with overseas relief and rehabilitation, thus give the new Conference the right to rubber stamp the activities and objectives of existing agencies, although the new Conference is given the additional right to select the color ink it will use in "acting" as a rubber stamp.

THE NEW organization is not even given the right to require reports and the recommendations, reflecting the considered judgment of the democratically elected representatives of American Jewry and the representatives of all other national Jewish organizations, can be rejected with impunity by any agency.

It is true that independent agencies cannot be compelled to adopt the recommendations of the new Conference, but the latter should not be placed in the prestige-shattering position of helplessness of its "invitation"

or "recommendations" are disregarded.

It is contended that the invitation and recommendations of the new Conference will carry with them a certain moral authority and compulsion that existing agencies will not be able to disregard. But the welfare of Jewry should not be made to depend entirely upon the effectiveness of this admittedly speculative moral compulsion. If it is necessary and proper to give the new Conference specific power over existing agencies in the field of international affairs, or the alternative power of acting on its own, it is equally necessary and proper that the new Conference be given similar power in these other fields.

IT IS HIGHLY improper that existing agencies in these other fields should request, or be granted without request, complete immunity both from the obligation to render account to democratic power and from the liability that such a central body may decide, as an alternative, to create its own instrumentalities through which it can function. This is having your cake and eating it too, all at the possible expense of American Jewry. It is merely playing with words to say that paragraph 1c permits the new organization to deal with the "American scene."

It seems to me improbable that a satisfactory relationship can be established between existing agencies and the new Conference, and still have the latter possess strength and command respect, by prescribing a procedure of periodical reports and the receipt of recommendations by existing agencies. The majority desires this procedure, as paragraphs 1c and 1d indicate and I am therefore willing to endorse such procedure by way of compromise (and I have so stated in Committee meetings), provided an element of reasonableness is added to the compromise.

This compromise becomes reasonable, as I see it, only if the new Conference is granted the power to adopt other methods of functioning in these fields if it should find that agencies refuse to report or refuse to give proper regard to the recommendations of the new Conference or if, for some other reason, the procedure prescribed yields results that are not consistent with the primary purpose of the new organization as stated in paragraph one.

In accordance with the foregoing views, I propose that paragraphs 1c and 1d be amended so as to read thus:

"In the defense of Jewish rights in the United States and in opposing all anti-democratic forces and tendencies in American life and in combatting anti-Semitism in all its forms (Paragraph 1d begins: "In the field of overseas relief and rehabilitation . . ."), the organization shall, insofar as it is at all possible and in consonance with the purpose of this organization, act through recognized Jewish agencies, affiliated with the organization, operating in these fields, without affecting their autonomy, it being understood that such agencies shall (be invited to) report to the organization periodically in order that the organization may be in a position to consider their policies and work, and recommend proposals to promote (their) the organization's objectives, looking to the elimination of conflict and unnecessary duplication of activities and to the effective coordination of effort and the implementation of its policies."

The words emphasized in the

above paragraph are additions to the majority's paragraph 1c and 1d. The words in parentheses are those that are deleted.

II

Paragraph 2 in part II of the majority-approved plan states that the new Conference's National Council, that is the body of delegates elected by the communities and national organizations to represent them in the new Conference, "shall meet biennially at a time and place to be fixed by its executive body; and provision shall be made for special sessions of the National Council at the call of the executive body."

I urge, and I have urged in Committee, that this provision be amended to provide that the National Council of delegates "shall meet at least once a year at a time and place to be fixed by its executive body; except that the meeting may be postponed for a period not exceeding six months upon the recommendation of the executive body and by the written agreement of two-thirds of all delegates entitled to vote."

IT SEEMS TO ME of the highest importance that the delegates to the new organization meet at least once a year. The chief claim that the American Jewish Conference has and that the new organization will have for authority to speak in the name of American Jewry is that this is the most democratic and representative body of American Jewry. Otherwise there is and will be little to distinguish the Conference from many other national Jewish organizations that have constituent bodies and elected delegates.

To become the authoritative central organization in American Jewish life, it is necessary that the democratically elected delegates to the new Conference from American Jewry meet regularly and frequently in order to exercise greater direct control than heretofore over the affairs of the Conference and in order to serve, at the very least, as the supreme forum of Jewish public opinion in the United States.

It is asserted that it requires much time and effort on the part of the Conference's staff to arrange for and publish the proceedings of the Conference's sessions and that it is not feasible to hold plenary sessions of delegates more frequently than once every two years. The short answer is that these plenary sessions, as great public forums of Jewish opinion, are as important as any activity sponsored by the Conference. Let the Conference employ sufficient assistants to handle properly the annual meetings of the National Council.

FROM ANOTHER point of view annual meetings are necessary to retain wide support for the Conference among the Jewish public. The American Jewish Conference, which has not held its plenary sessions within twelve-month periods, has suffered in this respect.

Furthermore, since the plan properly provides that delegates are to be elected biennially, the effect of having them meet only biennially is that new delegates may be elected for each meeting of the National Council and delegates have no assurance that their directions and decisions will be implemented since they may not be present at the next session to receive a report. This would result in a comparative lack of interest on the part of delegates and possible inefficiency or arbitrary attitudes on the part of the interim executive body and staff members who

III

In his report to the Interim Committee on March 18, 1947, Dr. Eisendrath stated that the Committee on Future Organization had been "commissioned to establish a democratic organization . . . which would, on a permanent basis, take the place of those institutions in Jewish life which are not democratic in character, which would give to the great masses of American Jewry a vote and a voice in the destinies of American Israel." He then stated that "I don't think there is a member of the Committee who, on principle . . . has any objection whatsoever to the most direct election" that could be worked out and given to you, "whether by going to polling booths or otherwise." He spoke of practical difficulties in the direct election method and indicated that the Committee had approved the same indirect method of election of organization electors, modified somewhat, that had been used in electing delegates to the American Jewish Conference.

Under the majority-approved plan the old electoral system is modified in part by the discontinuance of the unfortunate method of cumulative voting. By way of compromise and after stating that "direct elections have been urged as conducive to democratization," the plan provides for the gradual introduction of a system of direct elections in the smaller communities which have a Jewish population of 5,000 or less.

Although the proposed method of electing community delegates is much better than the method used heretofore, I should like to urge the Interim Committee to reconsider the great advantage of providing for direct elections in all communities. If, after the first election to the new Conference, they prove to be as impractical as some think they would be, then the electoral system can be used in succeeding elections. But at least we will be giving direct elections a trial.

If we are really determined, to borrow Dr. Eisendrath's words, to "give to the great masses of American Jewry a vote and a voice in the destinies of American Israel," there is no better way of doing this than through the American way of a direct, secret ballot. Let every interested Jew over the age of 18 or 21 cast a ballot for the delegates to be elected from the communities. A system of registration can be easily developed.

THE FORM of direct election might be either the casting of ballots at polling places or through the mail. I am inclined to favor the mail ballot as promising the greatest number of voters.

In addition to the fact that direct election is the most democratic method, it will surely engender very much more interest in and enthusiasm for the new Conference on the part of the great masses of American Jewry than will the indirect electoral system in which a much smaller number of people participate.

The allegation that direct elections are impractical, especially in the larger communities, seems to be based upon two invalid arguments. First, it is contended that the time, effort and expense that are involved in conducting a direct election are much too great. I would answer that since direct elections would serve to

(Continued on next page)

Lewis On Books

By DR. THEODORE N. LEWIS

"BASIC JUDAISM." By Milton Steinberg. Harcourt, Brace and Co. 172 pages. Price \$2.50.

THIS is a stimulating book on the Jewish religion, combining knowledge and appreciation of those basic Jewish ideals which have shaped Judaism, and motivated the Jewish people.

The old classification of Orthodox, Conservative and Reform is discarded almost completely.



Instead, two terms truly descriptive of the divisions in Jewish religious life today are used—the traditionalists and the modernists. What separates

the two schools is the interpretation of "revelation," the former holding to the belief of Torah Min Hashamaim, that the Pentateuch was literally given to Moses on Sinai, and the latter accepting the evolutionary theory of the Bible. Though a member of the second school, the author presents the convictions of the traditionalists with scrupulous accuracy.

Since modern Jews are not only confused about Jewish doctrine, but fearfully ignorant, the exposition of a few of the more important Jewish theological doctrines under chapter headings of Torah, God, The Good Life, Israel and the Nations, Practices, Law, Institutions, World-to-come, etc., is both necessary and timely. Every intelligent Jew should have a grasp of the major concepts of the Jewish religion—God, Torah, Israel, Messiah. Moreover, he should understand

the function of "law" in Jewish life, the purposes of prayer, the significance of the holidays, what Judaism teaches about sin, and the unique place of Palestine and Hebrew in the scheme of Jewish living. Jewish life without an appreciation of these basic Jewish values is a sham and a pretence.

THE SEVENTH CHAPTER is a vivid description of the daily regimen the traditional Jew follows, a discipline which is a spiritual delight defying description, and not as some maliciously contend a "yoke." With rich ceremony in life, plus a calendar of inspiring festivals, Judaism is innumerals for every important occasion the religion of joy, par excellence. Only the harsh realities of Jewish life in the Gentile world have given it the aspect of sadness.

"Israel and the Nations" includes an illuminating and honest discussion of the attitude of Judaism towards Jesus and Christianity. The phrase "Judaic-Christian" tradition has become such a vogue amongst us, including Jewish scholarly circles, and Jesus is so often eulogized as a "prophet," that many Jews have come to believe that Judaism and Christianity are indeed identical. While the renegade Sholem Asch bears enormous responsibility for that degree of tolerance amongst Jews who choose to ignore the eternal difference between Judaism and Christianity, or which can see no reason why Jesus should not be admitted to the pantheon of Jewish religious leaders.

That missionaries find courage in this extreme tolerance towards Christian dogmas is strikingly revealed by an article in the July number of "Theology Today," where Mr. F. A. Aston, writing on The Christian Church and the Jew," jubilantly observes, "The number of Jews who have copies of The Robe in their own libraries is astonishing. The eyes of Jewry are turning, timidly, perhaps, but nevertheless wistfully, toward Christ. At the Institute for Religious and Social

Studies mentioned above a luncheon follows the morning program. On a number of occasions Dr. Finklestein, President of the Jewish Theological Seminary of America, has asked Christian ministers to offer prayer at the table. These prayers have been concluded in the name of Christ. This may seem of little moment, but a generation ago it would have been unthinkable."

THE INITIAL and insurmountable Jewish rejection of Jesus, is of course emotional in character, induced by the martyrdom of Israel under Christendom. What reinforces this instinctive response of every self-respecting Jew is the fact that "Jesus" propounded no ethical doctrine in which Jewish tradition had not anticipated him. . . . For every principle he preached. . . . Biblical or rabbinic precedent exists. The very phrases of the Sermon on the Mount can't be paralleled one by one from the Jewish devotional literature of his time." Furthermore, since Jesus was not an "innovator but merely gifted in rearranging and refurbishing that which is already acknowledged," Jews cannot even place him in the category of "prophet," especially since social injustice disturbed him not at all, even to the extent of advocating submission to Roman tyranny in that oft quoted phrase "Render unto Caesar, etc." What a delightful axiom for a Mussolini, a Hitler, or a Stalin!

While Jesus deviated from the Jewish tradition only in a few instances, "in all of them, Jews believe, he blundered," as in the claim that he was the Messiah foretold by the prophets, in the doctrine of "otherworldliness," based upon a belief that the end of the world was at hand, and in his attitude towards marriage. Even as the incarnation of perfection, as the ideal, Jews fail to recognize Jesus, for "if His outlook is lofty it is narrow."

As judged by the records, without any mythical embellishments, in character he was, unexceptional, as clearly shown by "bursts of ill-temper as when he cursed the towns of Capernaum, Chorazin and Beth Saida." The violent and unjust condemnation of the scribes and Pharisees, most of whom were thoroughly honest and dedicated men, is evidence of his human frailties. Such fierce denunciations should have been hurled at Pilate and the Roman oppressors, not against a body of noble teachers to whom Jesus was deeply indebted, and whom he unparadoxically maligned.

WHAT DIVIDES eternally Christianity from Judaism is not Jesus, but Paul, whose dogmas in sharp and everlasting conflict with the pure monotheism of Judaism are the very foundation of Christianity.

Alien to Judaism, not only alien but utterly repugnant, are the following elements in Paulinian theology.

"The insistence that the Flesh is evil and to be suppressed;

The notion of original sin and damnation from before birth of all human beings;

The conviction that men can be saved vicariously, that indeed this is the only fashion in which they can be saved, and that Jesus is God's sacrifice of

(Continued on next page)

WHY EISENDRATH PLAN BAD SHOWN BY MINORITY REPORT

(Continued from preceding page)

educate the largest number of Jews in current Jewish problems and in the importance of the new Conference, such education (which the American Jewish Conference has heretofore neglected more than it could afford) is worth the price.

Secondly, it is argued that, since only a portion of the five million Jews in this country would actually get around to participating in direct elections, the results would injure the prestige of the new Conference. In the 1943 elections of the American Jewish Conference a total of 22,500 electors voted. It was stated that 2,225,000 Jews were thereby directly or indirectly involved in the elections. Now, would it not enhance the prestige of the new Conference far more if, instead of only 22,500 Jews directly participating, a million or 700,000 or 300,000 or even 100,000 participate directly?

It could then be argued very reasonably that each actual vote represented the interest and support of so many additional Jews. This argument is used with frequency and such validity in many other types of balloting. To ensure the validity of the argument that the new Conference represents the entire membership of all local organizations, each organization could be given the right to designate special electors to cast votes in the direct election on behalf of the organizational body itself.

Direct elections are most democratic; they do not appear to be as impractical as alleged; and they should therefore be conducted in all communities until accumulated experience indicates a better method, if such there be.

Acceptance of the suggestions contained herein requires amendment of certain portions of the plan submitted by the Committee on Future Organization, but it in no way requires repudiation of the Committee or of its work. Except for the four amendments here proposed, I concur in the majority-approved plan and urge its adoption.

Your Committee has labored hard for a long time and it deserves far better treatment at the hands of the American Jewish public than it will receive if this plan is approved in its present form by the Interim Committee and made the basis of negotiation with national agencies and communities. The present plan is fatally weak and inadequate. You are asked by the majority to give your blessing to the birth of what is almost a still-born child that stands little chance of living a useful life. Even if you do bless it, an overwhelming number of thinking Jews in America will not.

THE MAJORITY admits that it is not completely satisfied with the plan but states that it is the strongest plan that national agencies will even consider accepting. The fundamental weakness of this argumentative assumption is obvious. Up until the time that a majority of those

present at a meeting of the Committee on May 1, 1947, approved the plan, not a single national organization had been asked to states its views on the plan under consideration or on the kind of new Conference that it might be willing to accept. No public hearings have been held. The assumptions by the Committee that national agencies would find this or that unacceptable have been based on pure guesswork or on the assurances of members of the Committee, some of whom are officers of national agencies.

It should be noted that these assurances have been given without consultation with the policy-making bodies of the various organizations involved. We must therefore conclude that these members of the Committee either lack faith in their persuasive powers as great and respected leaders or that they are in fact personally satisfied with the weak plan which they now sponsor. Believing as I do that lack of confidence is the responsible factor, I should like to voice my complete confidence in their ability to persuade their organizations to accept a stronger plan, especially with the support that would be given them by an active public opinion demanding a strong Conference. American Jewry is looking to us to lead in the right direction. Let us not falter in this responsibility.

TO THE ARGUMENT that the plan provides methods for subsequent amendment I must point out that practical experience in the American Jewish Conference has demonstrated the great difficulty in changing an organization such as this in any significant respect after national agencies have agreed to enter the organization as originally constituted. It should also be recognized that when a permanent new Conference comes into existence it will effectively prevent the creation of another organization of the same nature but with greater powers. It is therefore clear that we must create the best possible organization at the very beginning.

The majority of the Committee asks for authority to negotiate with national agencies on the basis of this plan. It is said that revisions in the plan may be necessary after these negotiations. But no one intimates that any national agency will insist upon a stronger plan. The only possible revisions will whittle down even further a plan that is already very weak. Even the most naive strategist would understand the wisdom of starting with a much stronger plan so as to leave some room for bargaining.

For the reasons stated in this report I urge that the majority-approved plan be not made the basis for negotiation and that either it be referred back to the Committee for further consideration and revision or it be amended by the Interim Committee in accordance with the suggestions made herein.

Respectfully submitted,
ARNOLD R. GINSBURG

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I Think As I Please

By CARL ALPERT

In Error and In Earnest

New Requirements For Community Leadership

"... He learned to play poker and gin, out in the West... favorite drinks are Scotch and Tom Collins..."—From a biographical sketch in the Southern Jewish Weekly, introducing to Jacksonville the new director of the Jewish Community Council.

★ ★ ★

Great Friends, the English—At a Price

"... Korda also disclosed that Ben Hecht would write the script for the picture, which will be made in England early in 1948..."—From an article on the film page of the New York Post.

★ ★ ★

First Prize for Most Descriptive Titles

Title of the leading editorial in the Oct. 3, 1947 National Jewish Post was: "Not Very Commendable Conclusions." And the concluding line of that editorial read: "teTCo'roof'nb ETAO ETAOI ETAOIN ETAOL."

★ ★ ★

British Justice in Palestine

"How do you account for this as English justice? In 1946, 198 Arabs and 98 Jews were found guilty of carrying arms. Of those, 22 Jews were sentenced to death, but no Arabs..."—A. Grant in the London "New Chronicle."

★ ★ ★

Check Those Figures Again, Please

"The result of the Arab boycott of Jewish products which has been gaining in intensity, can be seen from the following taken from the Jewish paper HAARETZ. All values are expressed in Palestinian pounds (one pound equals \$4.00):

	1946	1947
Palestine's exports of industrial goods.....	3,940,000	3,160,000
Egypt's imports of Palestinian industrial goods	8,000	372,000
Syria and Lebanon imports of Palestinian industrial goods.....	77,000	147,000

The above is quoted exactly as jubilantly recorded in a recent issue of the "Arab News Bulletin," issued by the Arab Office in Washington, D. C.

★ ★ ★

The Case of the Missing Restaurant

The Chicago telephone book lists the Tel Aviv Kosher Restaurant as being located at 10 S. Clark St. A visit to that location will reveal, however, that there is no such number. Twelve S. Clark is a theater, and the next number is six, where is located, coincidentally, the Loop Kosher Restaurant, another concern entirely. The proprietor of the latter will be glad to tell the curious all about the case of the missing restaurant.

★ ★ ★

Not the Second, Not the Third—But the First

"My Father's House—Palestine's FIRST feature film, with an English speaking Palestinian cast..."—Advertisement, currently appearing in the New York Times.

"House in the Desert—Palestine's FIRST film drama..."—Advertisement appearing simultaneously on another page of the Times.

Missing Persons Bureau

"It was confirmed officially that G. E. G. Charlton, superintendent of Acre prison, had been suspended for refusing 'for personal reasons' to attend the execution of the three Irgunists. Charlton, 25 years in Palestine Government jobs, was succeeded by Andrew Clowe, who supervised the hangings. An inquiry was in progress."—From a news agency story in the press many months ago. What ever happened to Charlton, apparently a man of conscience?

Lewis on Books

(Continued from preceding page)

his only begotten son so that by believing in Him they may be saved;

The abrogation of the authority of Scripture and the tradition, and the nullification of the commandments of the Torah;

The faith that Jesus, having been resurrected from the dead, bides his time in Heaven until the hour is come for him to return to earth to judge mankind and establish God's Kingdom;

The final and climactic doctrine that he who earnestly believes these things is automatically saved, but that he who denies them, no matter how virtuous otherwise, is lost to eternal perdition."

A cheap accusation levelled against Judaism is that

it is a "particularistic" faith, while Christianity is supposed to be "universalistic." The truth is that anyone may embrace Judaism, irrespective of racial or national origin. Judaism knows no national, or color or racial barriers. Not Judaism is exclusive, but on the contrary Christianity, which denies salvation to those who are guilty of no more serious crime than refusing to "believe" as Paul demanded. A more particularistic emphasis, one more anti-universalistic, it is hard to conceive. What indeed can be more narrow than to consign an individual to everlasting purgatory because his mind refuses to subscribe to certain dogmas Paul proclaimed? Only constant propaganda from anti-Jewish sources could have created the preposterous illusion that Judaism—which significantly teaches that the pious of all peoples have a share in the world to come—that this

AL SEGAL Speaks on PEACE OF MIND

I MUST congratulate the rabbi-author of "Peace of Mind" on finding for himself the peace of mind frequently lacking in the ambitions of rabbis and the members of other clergies. I mean the peace of mind which caused Rabbi Joshua Liebman to be content to live out his days among his flock and friends in Boston instead of accepting the seeming eminence of Temple Emanu-El of New York to which he was invited.

Who hasn't heard of the gold-plated glamor of Temple Emanu-El? It might be called the national cathedral of Reform Judaism—the secret goal of many a young man in the rabbinate, the symbol of the frustrations of a lot of others. To be rabbi of Temple Emanu-El has been considered an elevation that raises a man high above all the other brethren laboring in the vineyard of the Lord; even as he is higher than other men, he is esteemed as one who is that much closer to God.

It is one of those pulpits of which clergymen like to speak of as "a bigger field" for their ministrations, though what they really mean is that in such a pulpit there is more prominence for them; there are the metropolitan newspapers for publicity; there is the social delight of being the intimate of the big-shots who are members. (In the smaller, humbler congregations a clergyman's social contacts are with people who are Jake, Sol and Sam, or John, Bill and Joe.)

★ ★ ★

WHEN RECENTLY it was announced that the author of "Peace of Mind" has been offered the Emanu-El pulpit and was thinking seriously about it, I was kept on philosophical edge for two weeks waiting for him to give his answer. What would Josh Liebman do about Temple Emanu-El? I could think of him as just Josh because I had known him from the time when, as a small boy, he entered our municipal university. He was only 15 and the newspaper headlines called him a child prodigy. He was a fine, most tolerable boy, nevertheless. In one vacation period he went hobnobbing on a freight train with one of my boys, in a social minded way, I guess. The freight train took them down into Kentucky where they picked up a Model-T jalopy for \$15. Next night they were asleep in the car on the public square of a Kentucky town when the town marshal came along. How come? he was asking. Before they were through explaining it all they had sold him the jalopy at a profit. They came back home in a railroad coach.

There were evenings when Josh, on our porch, tried to make clear to me what he would tell his congregation about God when he became a rabbi. (He was studying at the Hebrew Union College then.) In this he was nothing at all of an insufferable kid trying to show off; just a smart boy thinking out loud the cosmic ideas he had arrived at so early in life. So I could feel more than a remote interest in Emanu-El.



when I read that Josh Liebman had been tempted by Emanu-El. Would he take that pulpit? Did the author of "Peace of Mind" have peace of mind enough to know that success is not necessarily a big, rich place or a high spot in the world?

I remembered once speaking to Rabbi Liebman about rabbis who are like troubadours travelling from town to town, singing for their supper, here today, gone tomorrow. He had been a rabbi of a Chicago congregation for several years and on a visit to our town he told me he had been offered a pulpit in Boston, and what advice did I have on that? I can't remember my exact words but I gave him the opinion I had long held about rabbis and their social obligations. I said a rabbi wasn't a vaudeville performer, doing one-night stands; nor was he like the shoemaker who is free to pick up and go to another shoe factory where there is more money. A rabbi wasn't just a hired hand. If he is the right kind he is the beloved friend of every member of his congregation, he is a brother of every family. He doesn't consider himself a transient who may be on his way tomorrow. His synagogue becomes a cherished spiritual homestead and he must hang around there to see the synagogue's children grow up in the ways they should.

★ ★ ★

IT WOULDN'T BE right to pick up for the sake of more salary or more prestige, since these people of his congregation are his best friends. It was a rabbi's duty so to integrate himself in the life of the community that to leave it would be as unthinkable as to leave his own wife and children in the lurch. These are his people and he can't run away from them for no reason but his ambition.

Sure, there can never be as much pay for him, and certainly not as much prestige, staying in the humbler congregation as there would be in the "bigger" pulpit. The metropolitan newspapers will never know him. NBC may never carry his voice. But at the end of his days he will have achieved the greatness of the great Rabbi Henry Cohen who has served 50 years in Galveston. Other, "bigger" pulpits wanted him, but he said, No, here's where I belong. Here are my people. Here it's big enough and the work is big and blessed enough and here I will live out my days, serving my people, if they want me.

Henry Cohen has risen to saintly stature in Galveston.

That's about the way I spoke to Josh Liebman that time, but he chose the "more important" pulpit of Boston, anyway. There happily he has endeared himself and even from the lesser eminence of Boston—lesser than New York, that is—he has managed to make himself heard in the land.

I would have been awfully disappointed if Rabbi Liebman had chosen to abandon Boston for Emanu-El. I would have asked where is his own peace of mind? Certainly, tinsel ambition and peace of mind don't go together. Commendation, too, for the congregation of Temple Israel, Boston, which reelected him for life after he put aside the temptation of

Jews Appeal to Peron

Jewish World News Service

BUENOS AIRES—Dismayed and shocked by the government's action in opposing the partitioning of Palestine despite the many government's Palestine stand,

pro-Zionist statements made by Argentine statesmen and officials, Argentinian Jewry has voiced its protest and has appealed to President Peron to reverse the



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Editor

Pen Pals and Letter Box

Alexander Graubart, 4852 N. Lawndale Avenue, Chicago, applies for a position on the Junior Post Board of Directors. He writes:

"I would like to be on the Board of Executives because I have had experience as president of my Hebrew school student council." That sounds like excellent preparation to us.

Arlene Mason, 3280 De Sota, Cleveland Heights, 18, O., age 10½ is a new member, who would like pen pals. Her hobbies are bike riding, ice-skating, roller skating, dancing.

Billy Bernhardt, 6800 Brookville Road, Chevy Chase, Maryland, age 9½ is a new member.

Rebecca Cohen, 2450 N. Delaware, Indianapolis, 5, Ind., would like pen pals in their teens.

Gilda Fried, 4900 N. Springfield Ave., Chicago 25, would like teen-aged pen pals.

Kenny Kaplan, 3120 Park Avenue, Indianapolis, 5, Ind., age 9 wants to write to other boys and girls. He collects pins and insignia and likes sports.

Jack Howard Cantor, 1413 S. Sawyer Ave., Chicago 3, age 11½ is eager for new pen friends.

FUND FOR RAYMONDE

In honor of the birthday of David Hillman, 6137 N. Meridian St., Indianapolis, Myron Weinberg sent \$2.00.

Arlene Mason, Cleveland, O., for a Chanuka gift \$1.00.

Please send contributions to Fund for Raymonde, c/o Ruth Paller, Editor Junior Post, 5610 Carrollton Ave., Indianapolis, Ind.

To Join The League

The Junior Post League is your club. Every young person who reads the Junior Post may become a member. All you have to do is fill out the membership application coupon in this column and send it to Ruth Paller, 5610 Carrollton Ave., Indianapolis 5, Ind. When we receive your application we will send you a handsome certificate enrolling you in the League. But don't wait for your certificate before entering the contest and writing for Pen Pals. As soon as you have mailed your application, you are entitled to take part in all League activities.

APPLICATION
JUNIOR POST LEAGUE

Name _____
Address _____
City and State _____
Age _____ October 31, 1947

Please use a separate sheet of paper to tell about your hobbies and interests.

Send to Ruth Paller, 5610 Carrollton, Indianapolis, Ind.

Dear Boys and Girls:

WE heard a delightful Chasidic folk tale the other night. The man who told it was Rabbi Ira Isenstein of New York, a noted scholar and editor who had come to talk about serious

topics. But during the evening he told about a singing play or cantata which he and his wife Judith had written for young people and old people to produce. This is the story around which the cantata is written.

When The Rabbi Laughed

THE wonder-working Rabbi Israel Bal Shem Tov was seated at the table with his disciples one Sabbath eve. He seemed sad and depressed. He lifted the wine cup and was about to recite the Kiddush when suddenly his face creased into a beaming smile and he laughed and laughed and laughed.

To the questioning looks of his followers, he gave no explanation and the kiddush went on.

The fish was served and all at once the Bal Shem Tov sat back in his chair and laughed again. Then he resumed his meal without a word and his followers, puzzled but silent, resumed theirs.

JUST BEFORE the sabbath meal was finished, the Rabbi put down his spoon and again he laughed until the tears rolled from his eyes. By this time his followers were so eaten with curiosity they could scarcely control themselves. But since it is forbidden to talk about worldly things during the Sabbath, they waited.

As soon as the three stars appeared in the sky, signalling the passing of the Sabbath, they hurried to the home of the Rabbi and asked, "Tell us Rabbi, why did you laugh so heartily last night?" They knew their Rabbi had the power of knowing what was happening in far away places and they were eager to know what wonder had occurred.

"Would you like to know why I laughed?" the Rabbi said. "Then come with me."

They climbed into a wagon and rode off through the forest. All night, they rode and at last at daybreak, they came to a dis-

tant village. Stopping in the village square, the Rabbi climbed down from the wagon and asked, "Is there a man in the village by the name of Sabbatai?" Yes there was a poor man by that name and the villagers ran to summon Sabbatai before the Rabbi.

WHEN HE CAME, the Rabbi asked, "Sabbatai, tell us, what happened in your house on the Sabbath Eve?"

At once the villager's face turned red and he stood in an abashed silence. His neighbors whispered to one another, wondering what he could have done to bring the great Bal Shem Tov to their town.

"Do not fear. Tell us, good man," the Rabbi said kindly. And so the story came out.

Sabbatai and his wife were very poor. Quite frequently they had nothing to eat, and sometimes they did not even have wine and lights to celebrate the Sabbath.

On this Friday, Sabbatai and his wife were very sad. There was no food, no wine, no oil, and nothing of any value left which they might sell to buy supplies for the Sabbath. They would have to pass the Sabbath in darkness and in hunger.

NOW SABBATAI was a proud man and he did not want his neighbors to know how desperately poor he was. So he went to the synagogue as usual and prayed just as he had always done.

Since there was no money and no food, his wife had no shopping or cooking to do. When her house was made clean for

Our Film Folks of
HOLLYWOODCopyright, Jewish Telegraphic Agency
By LEON GUTTERMAN

THE play's the thing" has been a truism ever since Shakespeare first said it—and now, more than ever, it applies to radio programs.

Jack Benny's a firm believer in the adage and one of the reasons for his tremendous popularity is the fact that he was one of the first comedians in radio (as well as on the screen) to unfasten his bankroll to lure top writers to his show.

The four happy lads who help Jack entertain his 25,000,000 listeners every Sunday night are Sam Perrin, Milt Josefsberg, George Balzer and John Hackberry. Not only do large salaries keep these boys content, but the privilege of working with the keen editorial mind of Jack Benny and the fact that the comedian is one of the nicest men in show business, all contribute to making the Benny gang "one big happy family."

The routine of fashioning a Benny script differs from that of most other programs. After the regular Sunday broadcast Jack and his four writers meet in the script room and lay out the rough outline of the next week's program. Monday is vacation and on Tuesday, Perrin and Balzer get together and start working on one part of the show while Josefsberg and Hackberry write another part.

In the meantime, Jack Benny is thinking of the show as a whole and they all get together early Thursday morning to get down to the serious business of the first script. With Benny acting as a fifth writer and editor, the show is written, line by line and scene by scene, while Jeanette Eymann, the script girl, takes the script down in shorthand.

Although Jack can insist on handling his program any way he sees fit, he realizes that no one is infallible and always concedes to the majority opinion on a difference of opinion.

By Saturday at noon, the script is in good shape and the entire cast, along with producer Hilliard Marks, sit at a round table for a reading and timing. Jack and the writers spend the rest of the afternoon in the script room editing, polishing and very often re-writing, since a funny scene on paper can very often be dull when read.

On Sunday, the cast reads the new and fairly final script before a microphone at NBC where it is carefully timed. The comedian and his writers again huddle to cut or add to the script so that it will be exactly twenty-nine minutes and thirty seconds from the time that you hear "hello, folks, this is Jack Benny" to the closing, "we're a little late, folks. Goodnight."

★ ★ ★

WARNER BROS. this week celebrate the 20th anniversary of six spoken words which revolutionized the motion picture industry. It was at the Warner theatre, in New York, in October, 1927, that Al Jolson uttered a single sentence in Warners production of "The Jazz Singer," which opened up a new field for the screen, when he said, "Come on Ma, listen to this," as he introduced his rendition of "Blue Skies."

Incidentally, although Al was the first star of talking pictures 'way back in 1927, he tells me he considers as a highlight in his career the fact that he is rated with Bing Crosby and Frank Sinatra in all current popularity polls!

★ ★ ★

DORE SCHARY, about whom I wrote a column the other week, has a five-year contract with RKO studios which should make him the highest-paid Hollywood production chief, with the possible exception of MGM's Louis B. Mayer. Besides receiving \$3,800 weekly, plus expenses, Dore's RKO deal, made this year, gives him two-and-a-half per cent of company profits before payment of federal income taxes, I've learned.

Based on RKO's record 1946 revenues, Schary would have raked in a total of \$682,000 on the pact which would put him behind Mayer but far ahead of the rest of the field. His fixed salary is \$197,600 annually, while profits before taxes last year came to \$19,577,804, with his percentage slice hitting \$485,000.

Half-year profits before taxes this year were \$3,607,347, somewhat short of the 1946 peak, but at the worst Schary should garner \$375,000 on his cut, with the total pay check reaching \$570,000. Against Dore's breadwinning potentialities, Louie Mayer, head of Metro-Goldwyn Mayer, has \$500,000 fixed returns, plus 6.7 per cent of Metro's gross profits and 10 per cent on reissues.

Schary's deal runs through 1951 and gives him screen credit on all pictures turned out by RKO, besides mentions in all advertising material. The contract also provides that one-half of one per cent of his fixed pay goes to the Motion Picture Relief Fund.

the Sabbath, she became restless and, her eye falling on her old trunk, she decided to clean and rearrange its contents.

At the very bottom of the trunk, she came upon the dress she had worn the first day she had met Sabbatai. She sighed, thinking how young and happy she had been when the dress

(Continued on next page)

A "Children's Village" for some 500 Jewish refugee orphans was officially opened and dedicated at the town of Raanana, Palestine, according to a cable received by the Mizrahi Women's Organization of America.

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IMPORTANCE OF CHILDREN'S TRUST IN PARENTS IS ILLUSTRATED

By RUTH PALLER

ONE line of a children's hymn was "How strong and sweet my Father's care." But one little girl never got it right. Each Sunday she would come and sing just as seriously as the rest, "How strong and swift my father's cane."

It just serves to illustrate that verbal teaching of divine love and care means very little unless our children know what parental love and care is all about. A child learns best by experience. If he lives in an atmosphere of love and trust, justice and service at home—feels them and acts them himself—he will understand our words about them. If he lives in an atmosphere of fear, unfair punishment, insecurity and doubt, we may talk until we are hoarse about God, and our words will mean nothing to him.

Religious education begins at home, says Professor Samuel L. Hamilton, Chairman of the Religious Education Department at New York University.

IT IS NOT EASY to worship the divine unless, in childhood, we have felt a deep love for and trust in a mother. And it is very hard in adolescence or later life, to give up personal desires in order to act justly and give unselfish service for the common welfare, unless, as a child, one has known the "life" of doing things for other people.

It means that it is the parents' job to see that they are towers of strength for their children, from whom the children can count on unfailing love, help and direction, and enthusiastic approval for each thing well or justly done. It is only after our youngsters have learned these things in their own homes that they are ready to transfer their activities and beliefs to the larger world.

How do we begin?

Dr. Hamilton says that our children learn confidence, respect for themselves and others—all fundamental religious belief—by the very

first things they do at home. Picking up and putting things away must meet with strongly expressed approval from parents. Taking one's turn, considering that other people have rights and acting accordingly, deserve compliments. Facing a difficulty honestly is something parents should show approval for, and carrying on when a child would rather quit ought to receive a full measure of approbation.

WE CANNOT just expect these things of our children because they are our children. These are difficult things to learn. Look how many people never learn them. And unless positive attitudes of love and trust for those in authority, confidence in one's place in the scheme of things and respect for the rights and needs of others are learned at home, they will never be carried out to the larger world.

★ ★ ★

Rabbi Herbert E. Drooz, Congregation Beth Emeth, 911 Washington St., Wilmington 11, Delaware—We are sending you reprints of the children's prayers you requested.

Florence D. Klein, 124 W. Franklin St., Hagerstown, Md.—The book, "Torah Readings" by Dr. Ira Eisenstein, may be secured by writing The Society For The Advancement of Judaism, New York. "Pathways Through the Bible", which is a beautifully and simply written book of Bible readings through the period you require, with additional explanatory material, may be secured from Jewish Publication Society, Philadelphia.

★ ★ ★

The Kirshbaum Kiddy Kamp we told you about, which gives Jewish children pre-school training based on the Hebrew holiday schedule, is reopening registration. Our own little Kamper learns a song or rhyme each day from the book "Mother Goose for Jewish Children". We never fail to be surprised at how quickly children learn in a group under sympathetic guidance.

What Foods These Morsels Be

★ ★ ★

MRS. Ben Weiss, 1625 S. First St., Louisville, Ky., has sent in two recipes which really sound yummy. Thank you, Mrs. Weiss.

Send in your favorite recipe to The Food Department, National Jewish Post, Box 1633, Indianapolis, Ind.

Gum-drop Cake

3 cups sifted cake flour
1 teaspoon baking soda
1 teaspoon salt
1 teaspoon cinnamon
1 cup shortening
1 cup brown sugar

2 eggs well beaten
1 cup sweetened applesauce
2 cups raisins
1 lb. assorted gum drops (no black ones) cut with scissors

Sift flour, soda, salt, cinnamon together 3 times. Cream shortening, sugar, until light and fluffy. Add eggs and beat thoroughly. Add one cup of dry ingredients and blend. Add applesauce, raisins and remaining dry ingredients. Mix thoroughly. Mix in gum drops. Turn into tube pan lined with greased paper. Bake in slow oven, 300 degrees 2 to 2½ hours. Makes 1 nine inch cake.

Kipfel—Hungarian Pastry Crescents

¾ cup shortening
½ lb. cottage cheese (pot cheese)
Mix ingredients together thoroughly and place in refrigerator overnight. The following day roll out pastry very thin, cut into 2 inch squares. Put a little of filling in center. Form into a crescent. Bake in oven 400-425 degrees for 10 minutes.

Filling

¾ cup chopped nuts
3 tablespoons sugar
Cream cheese may be substituted for the cottage cheese.

½ cup thick jelly or preserves
½ teaspoon cinnamon

The Junior Post

(Continued from preceding page)

was new, and how poor and miserable she was now.

Pensively, she stroked the gold buttons which trimmed the dress, noticing that they shone just as brightly as they had when she had first sewn them on. It was odd that they should still shine after all these years unless—and the thought sent a flash of hope through her—unless they were real gold.

At once, she took a knife and cut the buttons from the dress. She hurried to the goldsmith and handed him the buttons for weighing. Her heart pounded in her throat as she watched him examine and weigh each button.

"Hmmm!" he said, "Hmmm, these buttons are solid gold. Do you want to sell them?"

"Oh, yes," she said, "Yes, I do. Please give me whatever they are worth, quickly."

THE GOLDSMITH counted out the money into her eager hand. Her feet seemed winged as she ran to the market. Oil for Sabbath lights, wine, a fine fish, Challah, fruit, vegetables, and even some little cakes because this was such a happy day.

Then what a hustle and hurry there was in the little house as she cooked and fixed and prepared so that everything would be ready when Sabbatai returned from the synagogue.

All this time, Sabbatai was studying and praying in the synagogue and for a while he forgot his troubles. When he left his friends at the door and started for home, however, the picture of his dark house and bare table rose before his eyes, and he

walked with slow despondent steps.

IMAGINE his surprise then, when he reached his house to find light streaming from the windows. He pushed open the door to see his wife, radiant in her best gown, blessing the Sabbath lights. On the table was a white cloth, with wine and Challah set upon it.

"A miracle! A miracle!" he shouted, and taking his wife around the waist, he began to laugh and dance about the room like a man without his wits.

That was the vision the Bal Shem Tov had seen as he picked up his kiddush cup many miles away, and that was the reason he too had laughed.

They sat down to the table and Sabbatai's wife told her husband what had happened. Then she brought out the steaming fish, sending out a delicious aroma such as poor Sabbatai had not smelled for many Sabbaths, and he laughed again in participation of the feast his dear wife had prepared for him. The Bal Shem Tov laughed with him.

WHEN THE MEAL was finished, his wife brought the little cakes and once more Sabbatai could not help putting his arms

about her and laughing with pure joy that they were able to celebrate the Sabbath in so magnificent a manner. And once more the Bal Shem, in his far off house, laughed too.

When Sabbatai had finished his story, he hung his head and said, "Perhaps I did wrong to laugh and dance so gaily on the Sabbath."

"No," said the Bal Shem Tov. "You did not do wrong. I laughed

with you. Even the angels in Heaven must have laughed."

Woman's Viewpoint

By Helen Cohen

MULLING over Mrs. Oles' suggestion on the Rabbi and his wife inviting young couples over Friday nights, I got to worrying about the poor Rebetzin with all that work and expense. So, thought I, why not make it a cooperative arrangement? The young bride could come over with half the food in the afternoon and help the Rabbi's wife chop the fish and peel the carrots or even mind the baby and set the table. It would be a good cooking lesson besides helping her hostess.

Sounds like fun—though a bit hectic for the Rebetzin.

★ ★ ★

AFTER lengthy research and thorough investigation I have come to the conclusion that we women talk too much.

Take a young couple out for a stroll in the moonlight. He is quietly content, with her hand in his to enjoy the enchanted moment of just being together. And what does she do? She gets philosophical about life and love and what does it all mean—out loud, of course.

Or take some newly-weds. After a hard day at the office he greets her with a hearty kiss and "What's for supper?" And she can't understand why he doesn't spend 15 minutes discussing with her how much they missed each other all day and how many times they thought about each other and what they thought when they thought about each other.

Again, take a pair who have been married for some time and are pretty well domesticated. Comes evening and nothing feels more wonderful to his frazzled nerves than to relax in his comfortable chair with the sports page in front of him and his beloved nearby. And does she enjoy the peaceful atmosphere? Oh no, she wants to talk, goodness knows what about, and if he displays the slightest sign of inattention she is cut to the bone.

Or take, if you will, a group of women at a hen party. We feel the evening is a complete waste if we don't clean every last thought out of our head. So we can start fresh next time.

With only slight encouragement I'll be glad to start a Society for the Suppression of Excessive Conversation, or would you prefer a Yiddish title: The "Lo Zein Shah" Club?

★ ★ ★

A NOVEL published this past year received little fanfare, yet I believe it is worthy of a wider audience.

"The Herdsman" by Dorothy Clark Wilson does such a magnificent job of bringing the prophet Amos to life for us that it should be a must for every Jew.

And the novel won't be hard to take. It paints a vivid picture of Palestine in the time of Amos, Hosea and Isaiah, and is as exciting and absorbing as any best-seller. Nor have I ever read anything which stirred in me such an interest in the Bible.

Incidentally it received an excellent review in the New York Times Sunday Book Section. Comparatively short, 373 pages, it is published by Westminster Press.

I do want to give you one precaution. She left out Amos' one speech of hope. Most of his prophecies were words of doom for the nation because it had fallen into evil ways. Bear this paragraph in mind when you read the book:

"In that day I will raise up the hut of David that is fallen; I will wall up its ruins, and close up its breaches, And I will rebuild it as in the days of old . . . I will bring back the exiles of My people Israel, And they shall build the waste cities, and dwell in them, And they shall plan vineyards, and drink their wine. They shall also make gardens, to eat their fruit. And I will plant them upon their land, And they shall no more be uprooted From the land which I have given them," Says the Lord, Your God. (Amos 9:11, 14-15).

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CALENDAR

Chanukah.....Mon., Dec. 8
Purim.....Fri., March 15
Passover.....Sun., April 14
Shavuoth.....Mon., June 3
(All holidays begin on the preced-
ing evening at sundown.)

October 31, 1947

The Editor's Chair,

The Indiana Jewish Chronicle and The Sentinel of Chicago must have been prescient when they viciously declared editorially several months ago that The National Jewish Post gave favorable news treatment to the American Council for Judaism because that organization or members of that organization placed advertising in The Post.

It so happens that The Post has never carried advertising from Council members, not that it wouldn't like to have some of that to publish. Their advertising would not in any way violate the ethics of journalism.

But now, soon, The Post will publish a regular ad from B. E. Branstom, a leader of the Council in Miami Beach, who is interested in selling real estate to our readers.

Which brings up the subject of Miami Beach. I spent four days down there last week. The rabbinical situation there is unique. All three Reform rabbis are graduates of the Jewish Institute of Religion and there is no graduate of either the Hebrew Union College or the Jewish Theological Seminary (Conservative) in a Miami pulpit.

The three J. I. R. rabbis are Colman Zwitman, Irving Lehrman and Leon Kronish. Rabbi Lehrman's pulpit is conservative, however, and he is a member of the Rabbinical Assembly of America (Conservative).

All three congregations are affluent and growing rapidly. In fact Rabbi Kronish's congregation is little more than about four years old yet it has one of the finest synagogue establishments I've ever seen.

Rabbi Zwitman is handicapped by an ailment contracted as a chaplain in the Philippines, but he occupies the old Reform congregation, and manages to lead an active life.

Rabbi Lehrman was taking shots while I was there preparatory to leaving for Palestine, where he is being sent by the Miami drive, which already is making ready for its 1948 campaign. Rabbi Lehrman's congregation is building a new edifice, which is expected to be a showplace.

The influx of winter visitors makes the Miami Beach Jewish community one of the most unusual in the world. They say 20,000 Jews visit there every winter. There is practically no problem of anti-Semitism any longer because the Jews are in the majority. In fact, at the Zionist board meeting I attended a motion was passed which would lead to the addition of Hebrew to the curriculum of the high school.

Editorial Page

'Crossfire' Could Be a Mistake, But . . .

THE reasoning in S. Andhil Fineberg's attack on the movie "Crossfire" is skillful and convincing, but does not give too accurate a description of the real situation.

Rabbi Fineberg fails to mention that "Crossfire" is not being presented in a vacuum. It is a movie shown to people who already know there's a Jewish problem; that Jews are hated by many people, and so on.

Rabbi Fineberg could, here, be applying his quarantine or silent treatment to Jews. Followed to its logical conclusion, Rabbi Fineberg's reasoning might mean Jews should abdicate as Jews.

Rabbi Maurice Goldblatt once characterized Moses as a radical. The prophets unquestionably were considered radicals. In fact monotheism itself was a radical doctrine. How would Rabbi Fineberg's thesis of presenting the Jew

in a favorable light apply to situations where Jews take a stand as a group which might be very unpopular?

"Anti-Semitism," Rabbi Fineberg writes, "is a subtle force which can be successfully combatted only by subtle methods."

Judge Meir Steinbrink, head of the Anti-Defamation League, only several weeks ago announced that his organization had changed its emphasis so that legislation and other mass social forces would henceforth be used as a principal weapon in its work. There is nothing subtle about legislation. Judge Steinbrink and Rabbi Fineberg then disagree.

Movies which portray the Jew in a favorable light certainly are wanted and needed. "Crossfire" may have been a "mistake", but let us not err in the conclusions drawn from a particular situation.

What Does Masada's Move Indicate?

IT is difficult to determine what, if anything, is behind the announcement by Masada, the young men's group of the Zionist Organization of America, that it is now enrolling in its ranks young women from the ages of 18 to 30.

Readers will remember the threats made against Hadassah by Zionist leaders immediately following the World Zionist Congress. Because the Hadassah delegation at the Congress often found itself at cross purposes with the Z.O.A. delegation, the threat was voiced and has been voiced since then, that the Z.O.A. would enroll women.

Women have been enrolled in the Z.O.A. in the Bronx, and The Post has been told, the ef-

fort might have been pushed nation-wide were it not for energetic objections by many Zionist leaders from the so-called hinterlands.

Is Masada's move a part of this picture? Has Hadassah been consulted? Have any agreements been made to avoid needless and bitter competition?

There is not only nothing wrong with Masada's desire to spread the Zionist viewpoint to young womanhood, and it is too natural for young women and men to want to hold joint meetings for The Post to cast suspicion on Masada's ulterior motives.

But there is more than one way to embark on such a program. Either the enmity or the cooperation of Hadassah will be gained.

Significance Of Meeting Of Leaders Of 30 Cities

THE meeting in Pittsburgh next Sunday, Nov 9, of leaders of thirty Jewish communities could well mark a milestone in the history of the American Jewish community.

The meeting was called by the Council of Jewish Welfare Funds and Federations. This agency for more than 250 organized communities is now making its weight felt in the field of fund-raising. Even the United Jewish Appeal, which has heretofore considered itself sacrosanct and avoided direct negotiations with the CJWF is taking notice. The U.J.A. has can-

celled its own executive committee meeting for this Sunday in order to see what action is taken at Pittsburgh.

Although far from satisfactory, the CJWF did cause the National Community Relations Advisory Council to be born to bring some coordination in the field of civic defense work.

Now if the large national fund-raising agencies can be brought under the direction of the Jewish communities, a large step forward will have been taken towards effecting a well-organized American Jewish community.

The Road Is Up From Here

WHEN the history of this era is written, such news as that from St. Louis, where the Temples passed a resolution against social affairs Friday nights, will indicate the low ebb of American Judaism.

These Jewish families who hold parties, or play cards, or entertain in one way or another on Friday nights would unquestionably not have attended services anyway, even if there had been no affairs.

What is lacking is any desire to go to ser-

vices. Why this should be so is traceable to many reasons, not the least of which is the decay of our Jewish civilization.

In The Post's view, however, we are now at the lowest point as far as the observance of Judaism is concerned. From here on the road leads upward. The day when the emphasis was on pleasure and comfort passed some years ago, but the people whose only philosophy is that, are still the majority and are still determining Jewish practice.

King To Receive British Jews For Sixth Time On Occasion of Marriage of Elizabeth and Philip

SPECIAL
LONDON—For the sixth time since 1887 when the Jewish community of Great Britain first presented an Address to Queen Victoria, the Jews of the British Empire will be accorded the privilege of presenting an Address to their Sovereign on Nov. 6, in celebration of the occasion of the marriage of Princess Elizabeth and Lieutenant Philip Mountbatten.

The announcement is reported in The Jewish Chronicle of London.

An Address to the Sovereign from his subjects is usually presented to him by forwarding it to the Home Office, who are the channel of communication between the subject and the Sovereign. From time to time the King or

Queen has permitted Addresses to be presented in person by bodies or organizations of standing on great occasions of State.

The procedure usually followed is for one member of the joint delegation from the Board of Deputies and the Anglo-Jewish Association to read the Address to the Sovereign. The parchment is then handed to him. The Sovereign usually makes his reply and hands a signed copy of it to the leader of the joint delegation, who then presents to him a certain number of the representatives of the Board and of the Association.

In the past, the joint delegation has been led by a member of the Rothschild family.

Issues In Jewish Life Diminishing-Klutznik

Jewish Telegraphic Agency
CHICAGO — Forces affecting American Jewry are "consciously and unconsciously providing fewer and fewer issues to separate us and more area for union and agreement," Philip M. Klutznik, chairman of the Jewish center division committee of the Jewish Welfare Board, told the ninth annual convention of the Midwest section of the J.W.B. this week-end.

The pressure of events is driving the American Jewish community to an inner unity, sometimes in spite of itself," he added. Referring to the role of the Jewish community center, he declared that it must be a product of outside conditions affecting the Jewish community as well as the direction and motivation supplied by its leadership.

U.S. Visas Denied Heads Of Polish Jewish Group

Jewish Telegraphic Agency
NEW YORK—Two leaders of the Central Jewish Committee of Poland have been denied American visas for a prolonged visit to the United States to consult with Jewish organizations, the Polish Press Agency reported.

The two, Dr. Adolph Berman, a Poale-Zionist who was a guerilla leader during the war and is presently chairman of the Central Committee, and Jacob Egis, a member of the Committee's executive board, had applied for visas at the American consulate for the purpose of coming to New York to meet with leaders of the World Jewish Congress.

Hebrew School Drive Brings Temple Letters

Special
CINCINNATI—A letter was sent by the Isaac M. Wise and the Rockdale Temples to call their members in connection with the drive of the new Orthodox Hebrew School for the Bond Hill-Roselawn section. A writing denying support of the new Hebrew School, appeared in The Cincinnati Enquirer.

The two Reform temples declared, "that members of each congregation had been solicited for funds and criticized this action as 'contrary to all the good relations and regard for others' rights and loyalties to which we are accustomed."

Rabbi Liebman Speaker; KAM Centenary Ends

Special
CHICAGO—K. A. M. Temple will bring its two-month 100th anniversary celebration to a close on Sunday, with a giant banquet for nearly 2,000 guests in the Stevens hotel. Dr. Joshua Loth Liebman, former K. A. M. rabbi, will journey from Boston's Temple Israel to be guest of honor of the occasion.

Study Child's Reaction To Fact He's Jewish

Special
NEW YORK—A research fellowship of \$2,500 has been awarded by the Research Institute in American Jewish Education, which is sponsored by the American Jewish Committee, to Max Rosenbaum, 24-year-old psychology student of this city.

Mr. Rosenbaum will investigate the reactions of the children to the fact that they are Jewish and will seek to evaluate the role that this group identification plays in their personality structure.

Letters should be brief and to the point, and written on one side of the page only.

Freedom of The Press

Unsigned letters will not be printed. Address The Jewish Post, Box 1633, Indianapolis, Ind.

CALLS ON NON-ZIONISTS TO UNITE FOR AID TO IMMINENT JEWISH STATE

Editor, National Jewish Post,

Up to now, the only platform upon which Non-Zionists have found themselves joined is upon the firm decision that they shall set up no new organization of their own. With the reality of a Jewish state in Palestine about to be established, precisely the reversal of this platform is in order, and a Non-Zionist "Friends of Jewish Palestine" becomes imperative.

The reluctance to organize has been grounded on far more than a natural withholding from the pyramiding of agencies in our communities. At the heart of it was the awareness of the primacy of human values and needs, over against the ideological objections which restrained—and continue to restrain—many thoughtful Jews from adherence to Zionism.

Perhaps the anti-Zionist has a rationale that satisfies himself. At the same time, there is little doubt that numbers have been drawn into the camp of the American Council for Judaism with as minimum a comprehension of all that its position involves, even as there are numbers who pay the Zionist shekel under emotional rather than rational impulses.

Certainly, taking the United States alone, the very vast majority of Jews have refrained from joining actively either in the furtherance of Zionist aims, per se, or in their obstruction. Many may conceivably still resist organizational efforts, but their interest in Jewish Palestine is manifest in their unfailing support of the Jewish National Fund, the Palestine Foundation Fund and the Jewish Agency, since even before the United Jewish Appeal came into existence. It could almost go without saying that in the absence of their dollars-and-cents cooperation, these major operational units in the economy and politics of Jewish Palestine would be but a pitiful skeleton, indeed, a shadow of what they have become today.

It may not be easy to give an estimate of all the positions taken by the Non-Zionist masses in the past fifty years. It is not altogether germane to make such an attempt at this time. But in the light of the most recent United Nations developments, certain realities are eminently clear. Non-Zionists have had a primary concern for the welfare and future of distressed and homeless Jews. They have consistently refused to place their ideas in the way of suffering human beings with needs crying to high heaven. They have held that the homeless have a right to choose their future home for themselves, even when the wisdom of that choice seemed questionable. And they have not posed their own limited sagacity in opposition to the practical implementation of a world-wide and historic impulse on the part of millions of their Jewish brothers.

In effect, not only are their hands clean of having attempted to prevent the large-scale resettlement that is now in view, but those same hands have helped,

through appreciable finances, as well as by moral support, to make such a future possible.

Refusal to block a plan involving potential Jewish succor is not the only Non-Zionist plank that now appears in a different light. There was the objection held by many to the injustice of depriving the Palestinian Arab of his sovereignty. In the present compromise that creates an Arab state no less than a Jewish one, this argument dwindles almost to nonentity. What is barely acceptable to the supporter of the Biltmore Platform appears the path of justice and equity to the Non-Zionist.

Furthermore, the UNSCOP majority report (with only two dissenting votes) to the effect that "any solution for Palestine cannot be considered as a solution of the Jewish problem in general" has a decided appeal to the Non-Zionist, which it may take years for the Zionist to appreciate. There is a sense in which he will cease being a Zionist when he fully admits its compelling implications.

It is a little early to judge with exactness what justification the Zionist movement throughout the world will devise for its continuation beyond the setting up of the attenuated (may it not be too much so!) Jewish state. But in the meantime, an anomalous situation—if there ever were one—exists in the present constituency of the Jewish Agency. By no stretch of the imagination can the World Zionist Organization's actual paid membership be said to represent, with any degree of adequacy, world Jewry—let alone all Jews who are directly interested in the forthcoming reconstitution in Palestine. So long as any Jewish Agency is needed, especially in this imminent interim period, that body without positive Non-Zionist representation is a mockery of right and equality and democracy, not to mention honesty, which calls for immediate rectification.

Conscientious Zionist leaders have realized and admitted this failing for some time, but they await some organization specifically of Non-Zionists purposing to provide proper spokesmen whose standing and words will carry authority. The sad history of the treatment of Non-Zionists back in those years when they sat in on Jewish Agency operations need not be expected to repeat itself. This is a new year, in fact, a new world, more than we may often be willing to confess. No reasonable Zionist, even in the Yishuv, would claim a monopoly of Jewish wisdom in leadership and statecraft for his own group. And if all Jewry, as it must inevitably, will be responsible for the future of the Jewish state, that responsibility cannot be shared too soon.

Whether they derive in their thinking from Hermann Cohen or any other legitimate source, Non-Zionists must now unite, if they are to play the role that destiny obviously prescribes for them.

RABBI STANLEY R. BRAV
Vicksburg, Miss.

What Has Happened To Dr. Lewis' Reviews?

Editor, National Jewish Post,

Would you kindly tell me what has happened to Dr. Theodore Lewis' column?

I, for one, (in fact our entire family) miss his excellent reviews, which are backed by erudi-

tion, knowledge and a deep understanding of our people.

Is it possible that his column will be reinstated shortly?

DOROTHY W. DUNKLEMAN
3750 Lake Shore Drive,
Chicago 13, Ill.

Editor's Note: Rabbi Lewis' reviews are resumed with this issue.

Mrs. Ott Defended; She's No Communist

Editor, National Jewish Post,

The vicious attack upon Lillian Reznick Ott by Oscar Leonard in a recent issue of The Post is an indication of the hysteria that the professional witch-hunters in America have let loose in their frenzied attempt to turn back the clock. Any person with a thought in his or her head, with a grain of courage and a sense of decency is suspect. . . . and from all sides fly the charges. . . . Red! . . . Communist! . . . Subversive! . . . Foreign Agent! And because Lillian Ott possesses in large measure intelligence, guts, and human decency, now she too has been slandered.

Those readers of the Anglo-Jewish press do not need me to remind them of the magnificent poems and biting prose wherein Lillian Ott has defended the Jewish people and their heritage against those who would do away with us. Like myself they have thrilled to the words and phrases of this champion of Israel, whose pen has always been a weapon in the hands of the Jewish people, reminding us that truly the pen is mightier than the sword. And precisely because she has been such a fiery fighter on behalf of Israel, Mrs. Ott is respected and admired throughout the United States by those who have read her, and loved by those fortunate enough to know her.

But more than this. Because Lillian Ott is a staunch and proud Jew, and because justice and truth are her way of life, she is also a spokesman for humanity. . . .

I have been trying for years to recruit her into the Communist party. For years I have been propagandizing her that only in the Communist Party could she find the organization that could build the kind of America and the kind of world that she so avidly desires. Alas! She has remained unconverted and pursues her solitary way of battling injustice and corruption in high places. And believe me, we Communists could use such an effective agitator and fighter for human decency in our ranks. Perhaps Lillian Ott may never become a Communist or what is referred to as a "fellow-traveler" . . . of course, after all one can't expect perfection in any woman.

MIKE HECHT

515 E. 75th St.
Chicago, Ill.

Biron's Flash Erroneous; Rabbi Asks Explanation

Editor, National Jewish Post,

The column of Phineas J. Biron in your issue of Oct. 17 is fearfully erroneous, and the writer should be called to account.

He starts off with "Flash", the third item of which is that "the US delegation will use Roosevelt's conversation and exchange of letters with King Ibn Saud to push the Arab case."

Nothing of the sort has transpired. The American delegation pushed the Jewish case and not the Arab, and came out for partition, which makes item No. 2, namely that the only big power to advocate a decision will be the Soviet Union, also misleading.

One cannot help but wonder how Biron knew that the US delegation would "push the Arab case." He certainly owes it to the readers of The Jewish Post to explain his sources or his reasons for this false prediction.

The "Flash" followed by a fervent defense of Poland as a Jewish "paradise" indicates a very peculiar twist or line, does it not?

THEODORE N. LEWIS
Rabbi, Progressive Synagogue,
Brooklyn, N. Y.

DR. DRAZIN SAYS ONLY HELEN COHEN NOT PLEASED WITH HIS DECISION

Editor, National Jewish Post,

My attention has been called by a friend to the column, "Woman's Viewpoint," by Helen Cohen, that appeared in your paper last Friday and that criticized my point of view expressed in the article that I wrote for the Orthodox Jewish Life, October, 1947, entitled: "Jumping the Fence."

Helen Cohen argues the case for the gentle girl. She misses entirely, however, the other problem that was involved, namely, the Jewish boy's parents. Let me quote from the said article the words of the gentle girl: "Bernie has told me that he will never be able to marry me. Bernie is quite attached to his parents and he feels that if he married a non-Jewish girl, not only would his parents disown him, but he would break their hearts and very likely be the cause of their pre-mature death." These words are not an exaggeration but are attested by various facts that I gave beforehand concerning the parents of this Jewish boy. Even one who has a liberal attitude toward conversion should not treat lightly this matter. Obviously, from the story, the Jewish boy would not venture to speak about this problem to his parents. Helen Cohen seems entirely unconcerned with their welfare. Where is the natural sympathy of a good Jewish woman?

I may add, Mr. Editor, that I have been very happy with my solution of the problem. It was a most serious and delicate problem and I believe that I handled it with extreme care and tact and sympathy. Permit me to quote the closing argument I gave to the gentle girl:

"Let us forget a little while your problem, Miss Anderson," I said. "Please try to follow me in this illustration. A man is on the road; he has lost his way. He is wandering for a good many hours; he is tired, terribly famished and thirsty. Suddenly he perceives in the near distance an orchard with most delicious juicy fruit. He hastens to it, but as he comes close he finds that there is a fence all around the orchard. He must have the fruit or die. He decides to jump the fence. With great difficulty, tearing his clothes and bruising himself, he finally manages to get over the fence and to reach at the fruit. Does this man enjoy this experience of jumping the fence? Of course not. He would rather not have to do it at all. He is only interested in getting the fruit. But in order to get at the fruit, he has to jump the fence. Isn't that so?"

"Now in your case, you are very anxious to have Bernard, to marry him. In order to be able to marry him, you have come to realize that you must become a Jewess. You have therefore decided to jump the fence in order to get at your coveted prize. Now, you are trying to tell me that you are enjoying the experience of jumping the fence; you like it and feel happy in doing it. Pardon me, but this is ridiculous. You have expressed willingness to jump the fence, to become a convert to Judaism, and I can believe you in that, but you can never convince me that you have any special joy in doing this jumping."

At long last, the girl saw the point. She was able to differentiate between a genuine conversion and a conversion for ulterior motives. "I get your point now, Rabbi. I see that it was foolish of me to try to convince you that

I particularly enjoy jumping the fence, or becoming a Jewess. I am very grateful to you for putting me straight. The point of view of your faith is fair and reasonable!"

Please note, Mr. Editor, that the gentle girl says herself, "The point of view of your faith is fair and reasonable." Comes Helen Cohen, obviously a Jewish woman, and differs and exclaims: "What a stiff-necked, arrogant attitude!"

Miss Cohen asks me also to tell her, "if another convert to Judaism who said 'thy people shall be my people and thy God my God' differs in any way from the young girl whose heart the rabbi is helping to break?"

The allusion to the Book of Ruth is borrowed from my article. Let me now quote the ending of my story which contains a definite implied answer to Miss Cohen.

"She was now calm and relieved. I then recalled the words of Naomi to Ruth and Orpah.

"My advice to you, Miss Anderson," I concluded, "is this. Return to your home, to your people and to your own religion. Leave Bernard alone. Forget him. You will find one of your own who will merit you as his wife, and you will live happily together in perfect harmony, unity and love."

The young lady rose to leave. Halting at my desk, she volunteered the following remarks: "I accept your good advice and thank you sincerely for it. You have been a great help to me. I cannot tell you how much I appreciate your kindness. I will not meet Bernard any more. Will you please tell him the results of this interview? Please tell him that I cannot truthfully say that I enjoy jumping the fence."

Does Miss Cohen not see the difference? The gentle girl admits herself that she cannot truthfully say she enjoys jumping the fence. The case of Ruth was entirely different. She had no ulterior motive of marriage. She particularly desired to jump the fence, knowing all that it involved.

My solution proved very satisfactory to the gentle girl, to the Jewish boy involved and to his parents who are still ignorant of the entire matter. In fact, my solution seemed satisfactory to everybody who was in the least way involved, except, of course, Helen Cohen.

DR. NATHAN DRAZIN
3326 Auchentoroly Terrace,
Baltimore, 17, Md.

Nazis Back In Power B'nai B'rith Hears

Special WINDSOR, Ont.—The chief interpreter at the war crimes trials in Nuremberg charges flatly that the Nazis are back in power today, right under the noses of their American and British military rulers.

Captain Harry N. Sperber, speaking at an open meeting sponsored by the Windsor Lodge of B'nai B'rith last week at Shaar Hashomayim auditorium said the resurgent Nazi leadership was developing in the Christian Social Union political party against the background of Anglo-American desire to rebuild the Reich to enable the European economy to be rebalanced.

Subscribe to the Post—\$4

COMMUNITY RELATIONS GROUP TO HEAR LAZERE, LYTTON NOV. 9

Special TERRE HAUTE—The Indiana Jewish Community Relation Council's district meeting at the Terre Haute House, here, Sunday, Nov. 9, will be featured by a talk by Haskell Lazere, Director of the Audio-Visual Education Department of the Anti-Defamation League of B'nai B'rith, and the presentation of a dramatic sketch by Louis Lytton.

The sessions will be open to all residents of the five cities in District 3, which includes: Indianapolis, Terre Haute, Evansville, Bloomington and Vincennes.

Also on the program will be a discussion of "Community Relations on the Campus," by a group of Indiana University Jewish students and Dr. Alfred Joseph, Hillel Director.

The remaining time will be given over to a review by local community leaders of their problems, programs and projects.

The Executive Committee will meet at 7 p. m. on Saturday, preceding the Sunday meeting.

Frank To Attend JWB Council Meet

George E. Frank will represent the Indianapolis area at the annual meeting of the National Finance Council of the National Welfare Board in Detroit October 31 to Nov. 2.

BRIDGE INSTRUCTION, OTHER COURSES, TO OPEN AT CENTER

Instruction in contract bridge will be given at the Kirshbaum Community Center at 8:15 p. m. on Tuesday evenings, starting Nov. 4.

The class will meet weekly for 20 sessions, under the leadership of Ernest Cohn and Eleanor Goodman. Registration is free for center members and \$5 will be charged for non-members. Members of the class are asked to bring their own playing cards. Enrollment will be limited to 28 players.

Plans also are being made for a course on "Preparation for Adulthood," to be given on alternate Mondays, a current events discussion group, photography and home decoration. The course on Preparation for Adulthood is a continuation of the Parent-Child Relationship series. It will be followed later in the season by an institute on Marriage and the Family. Mrs. Lewis Levy, vice-president of the Jewish Community Center Association and chairman of the program department, said.

United Hebrew Women To Honor Mrs. Stein

The Sisterhood of the United Hebrew Congregation will have its annual installation luncheon at 12:30 p. m. Wednesday in the Synagogue vestry. The luncheon is being tendered in honor of Mrs. Harry B. Stein, financial secretary, who recently recovered from an illness.

Mrs. Nathan Resnick, former president of the Sisterhood, will officiate. Mrs. Abraham Draizer, mother of the honor guest, will deliver the opening prayer and Mrs. Louis Silverman will deliver the closing prayer. A musical program will be presented and Rabbi Samuel J. Fox will give the benediction.

Officers to be installed were elected unanimously. They are Mrs. Morris Stein, president; Mrs. Harry Gross, first vice-president; Mrs. Sol Solomon, second vice-president; Mrs. Samuel J. Fox, recording secretary; Mrs. Irving Udow, corresponding secretary; Mrs. Harry B. Stein, financial secretary; Mrs. Jacob Friedman, treasurer; and Mrs. Abe Cohn, chairman of the board of directors.

The luncheon is open to the general public. Anyone wishing to enroll as a member may call Franklin 7180 or Capitol 3671.

State Births

SOUTH BEND—Mr. and Mrs. Max Bernard Rodin, formerly of South Bend, announce the birth of a daughter, Miriam, in Chicago, Sept. 30.

Roger Sheyer, 52, Dies After Brief Illness

SPECIAL FORT WAYNE—Funeral services were held last week for Roger S. Sheyer, 52, proprietor of the Model Clothing store, who died Saturday, Oct. 18 after an illness of two weeks. Rabbi Frederic A. Doppelt officiated and burial was in Lindenwood Cemetery.

Mr. Sheyer was a member of the Achduth Vesholom Temple, the B'nai B'rith and American Legion Post 82. The only survivor is his mother, Mrs. Herman Sheyer.

Miss Kahn To Wed Mr. Rosenfeld In Terre Haute

SPECIAL TERRE HAUTE—Miss Eleanor Kahn, daughter of Mr. and Mrs. Albert Kahn and George K. Rosenfeld, Jr., of Jacksonville, Ill., son of Mr. and Mrs. George K. Rosenfeld, Sr., of St. Louis, Mo., will be married at 11 a. m. Tuesday, Nov. 4, at the Terre Haute House.

Mrs. Dave Gottlieb of Davenport, Ia., will be matron of honor and Eugene S. Juda, Jr., of Jacksonville, Ill., will be the best man. Rabbi Leonard J. Mervis will officiate and a dinner will follow the ceremony.

Miss Kahn is a graduate of Stephens College, Columbia, Mo., and Mr. Rosenfeld, a veteran of World War II, is a graduate of the University of Missouri, where he was a member of Zeta Beta Tau fraternity.

Mr. and Mrs. Saxe To Live In East

SPECIAL MICHIGAN CITY—Mr. and Mrs. George B. Saxe left last week on a flying trip to California, where they will remain for a month before returning to Mt. Union, Pa., to make their home. Mrs. Saxe was, before their marriage October 19, Miss Dorothy Ellen Ruby, daughter of Mr. and Mrs. Jack M. Ruby of Michigan City. Mr. Saxe's parents are Mr. and Mrs. Dave Saxe of Mount Union.

Rabbi Byron Ruzenstein officiated at the single-ring ceremony, and Rabbi Auhur Bonheim, Chicago, assisted him. Attendants included Mrs. Meyer Landwirth, Mrs. Henry Schrieberg, Richmond, Va., Mrs. Donald Brown, Brighton, Mass., Mrs. Burton Ruby, and Mrs. Harold Stolkin, Indianapolis. Robert Saxe, Mt. Union, was best man, and ushers were Burton Ruby, David Goldberg, Harold Stolkin and Howard Scharfman.



Hebrew Speaker Here

Mordecai Halevi, director of the Histadruth Ivrit of America, will address the "Hug Hoivri" of Indianapolis (Hebrew Speaking Circle) at 8 p. m. Sunday at the home of Mr. and Mrs. Max Sussman, 3237 Central. He will discuss the value of Hebrew for the survival of our people. The meeting is open to the public.

Mrs. Shulman To Talk In Fort Wayne Tuesday

SPECIAL FORT WAYNE—Mrs. Albert Shulman, South Bend, president of the Indiana State Federation of Temple Sisterhoods, will address the meeting of the Achduth Vesholom Temple Sisterhood at 1 p. m. Tuesday at the Temple. A board meeting will be held at noon.

Mrs. Milton Mendelblatt, chairman, and the Meses, Harold Novitsky and Lawrence Levy will serve the luncheon. Mrs. Nelson Pollack will be in charge of the program, arranged as a "Peace Meeting."

B'nai Jacob Dinner—Installation of officers of B'nai Jacob Congregation will take place at a congregational dinner Sunday. Mrs. Gilbert is in charge of arrangements, and Mrs. Sherman Weinstein and her committee are in charge of reservations.

Jewish Humor Program—Mrs. Payzle Wernick, Chicago, will present a program of Jewish folk humor in Yiddish and English at the Joint meeting of the Mens' Club and Sisterhood, Nov. 5.

J. W. V. To Meet Thursday—A meeting of the Jewish War Veterans and Auxiliary will be held at the Hebrew Center Thursday with Mrs. E. Berman and Mrs. M. Dicker as hostesses.

Notes—The Commander of the Jewish War Veterans and the president of the Auxiliary, Mr. and Mrs. Fred Tourkow, attended the National Convention in St. Paul last week. . . . Miss Adele Lauer, Plymouth, Ind., will arrive to be a guest of Mr. and Mrs. Arnold Hirschberg. . . . Mrs. Max Shimel flew from Paris, France, to spend a week here. She will fly back next week. . . . Mr. and Mrs. William Bronstein, of Huntington, will hold open house in honor of their newly married son and daughter-in-law, Mr. and Mrs. B. Robert Bronstein on Saturday from 8 to 11 at the home of Mr. and Mrs. I. L. Bronstein. . . . Mr. and Mrs. L. J. Novitsky will leave Nov. 1 for Hot Springs, Ark. . . . Mr. and Mrs. Nathan Hendelman of Toledo, are spending several days with Mr. and Mrs. Bernard Fine. . . . Louis J. Novitsky was appointed a national director of the United Service For New Americans.

Sisterhood Board To Meet

The Beth-El Zedek Sisterhood board will meet at 8:30 p. m. Monday at the Temple. Mrs. Lou Levy and Mrs. Meyer Sachs will be hostesses at the social hour following.

ST. LOUIS TEMPLES PASS RESOLUTION AGAINST SOCIAL AFFAIRS FRIDAY

Special ST. LOUIS—A resolution requesting that "every member of the Temple refrain from holding or attending any social affair or party on Friday night," has been passed by the boards of Temple Israel, the United Hebrew Temple and Temple Shaare Emeth here. The resolution was submitted by the St. Louis Rabbinical Association.

NOT GIVEN FAIR TREATMENT RABBI SCHULTZ DECLARES

(Continued from page 3)

statement, it "would take other steps to protect the integrity of the Rabbinate."

Rabbi Schultz immediately attacked the Board's resolution as "an example of viciousness and unfairness." He told the New York press that the board acted without hearing his side of the case and that it was un-American to condemn his articles on Communist infiltration "without investigation and without a hearing."

In reply, Rabbi Gordon, the Board's secretary, strongly denied Rabbi Schultz's charges, and declared that he had been repeatedly asked to appear in his own defense before the Board meeting but had failed to do so, explaining that he was busy "protecting myself against the attempt of a group to oust me from my Temple in Yonkers."

Says He Was Woltman Pawn

William B. Spofford, Episcopal rector and managing editor of The Witness (a news-magazine of the Episcopal Church), who was one of the Protestants whom Rabbi Schultz listed in his articles as a "Communist dupe or willing pawn" wrote the Temple Emanu-El rabbi that "I am a bit amused . . . by your statement that the Board of Rabbis acted without hearing your side of the case. . . . Certainly you made no effort to hear our side of the case." Rector Spofford added that "it seems quite obvious to me, after reading your three articles carefully, that you were the pawn of Mr. Fred Woltman, the ace witch hunter for the Telegram, and from the style I should judge that you merely lent your name to articles that he wrote."

According to the World-Telegram, Rabbi Schultz disclosed he had received numerous telephone calls and communications from leading Jews, including many

rabbis, voicing support for what he termed "my fight for freedom of speech and the pulpit." However, The Yonkers Herald-Statesman last week printed four letters from prominent rabbis who denied they had offered assistance or support to Rabbi Schultz. The letters were signed by Rabbis David Seligson of Central Synagogue, Nathan Perilman of Temple Emanu-El (New York), Nathaniel Keller (New Brunswick), and Commander Joshua Goldberg, chaplain in the United States Navy.

Jewish daily newspapers also joined in the fray. The Morning Freiheit, which Rabbi Schultz characterized in his articles as "the Yiddish counterpart of The Daily Worker," bitterly attacked Schultz and the World-Telegram. In its Saturday editorial, The Freiheit stated: "the Yonkers congregation over which this individual is a rabbi must let its voice be heard."

Defended By Forward

The Jewish Daily Forward, a Yiddish socialist daily which is violently anti-Communist, rushed to Rabbi Schultz's defense, and in its Thursday morning editorial called on the temple's trustees to reverse its ouster action against him. The Forward declared that Rabbi Schultz's articles "have given the Temple honor and prestige. They show to the world that in Temple Emanu-El there is a rabbi who is an outstanding, patriotic American." The Yiddish daily, which is the largest Jewish newspaper in the world, called Rabbi Schultz a "deep thinker" and "researcher" who is "sick at heart over the fact that Communists are undermining religious groups through their infiltration." The removal of Rabbi Schultz from his pulpit would be especially bad at this time, the editorial stated, adding that any action against Rabbi Schultz "will play into the hands of the anti-Semites."

The American Jewish Committee and the Anti-Defamation League refused to offer any official comment until "the facts have been clarified," but pointed out that so far they considered the controversy a "squabble" between a rabbi and his congregation.

Commenting on the entire situation, Rabbi Schultz declared when he was informed that his congregation had stopped its ouster proceedings: "I did my job as I saw it. I fought and will continue to fight Communism. The action of my trustees is a very understanding one. I trust now we shall all continue unitedly to serve the cause to which we are all dedicated."

It is generally believed here that this is but the first installment of what is expected to be a long-drawn out and bitter controversy.

Anti-Semitic Book Of Comics Planned

NEW YORK—A mid-western syndicate is planning publication of a comic book of an alleged anti-Semitic nature. This anti-Semitic comic strip would be a most dangerous form of propaganda.

Nice Sleeping Room for 1 or 2
1112 Union St. FR-5232.

New Colors For Trolleys, Buses

Autumn has brought a new dash of color to Indianapolis streets with the announcement that Indianapolis Railways' vehicles will henceforth be painted in a brilliant red and cream design with a black trim. The new color scheme was introduced with the arrival of 19 large Diesel motor coaches. And 31 more new coaches due to arrive the first of November will also bear the flashy new colors.

First of the newly-decorated buses appeared on the new Meridian-Golden Hill route which was inaugurated on October 19. Others were distributed throughout the system.

The 31 are intended to go into service on the East Michigan and West Washington lines which the company proposes to convert from rail car operations.

Eventually all of the Indianapolis Railways' equipment will be painted in the new colors.

The transit firm expects that the new colors will be more durable through all seasons and weather. Another reason for the change was the belief that new colors will create more attractive appearance and thus favorably impress the many visitors to our city.

Sara's Column

By SARA MESSING STERN

WE WILL be very glad to welcome, in the near future, to residence in our community, two outstanding citizens of Evansville, Mr. and Mrs. Louis Marks. The former has had several offices in the Washington Avenue Congregation and has taken an active part in the various Jewish and non-Jewish drives. Mrs. Marks is a past president of that Temple's Sisterhood and also, has assisted in war work and in various communal affairs. They will be unusually fine additions to our community.

★ ★ ★

JUST LEARNED about the Kantrowitz girls, Julia and Gertrude, and their brother, old-time residents of Indianapolis. Julia, widow of David Nachman, lives in Detroit, and her brother, from California, is making his home with her. Gertrude and her husband, E. Crabb, live in Toledo. They are children of the late Mr. and Mrs. Henry Kantrowitz.

★ ★ ★

DO YOU RECALL the Jacob Brill family? They have lived here about forty-six years, moving here soon after their arrival in New York. There were eight children, seven daughters and one son. I know Ray who married Harry Berman. She still lives here. Her two children, Harold and Leona, the latter married to Milton Snider and living in New York, the former living here with his parents, were both confirmed in the Delaware Street Temple. Rae has hosts of friends who told me how gracious and helpful she is in various Jewish affairs. It was good to hear about her!

★ ★ ★

MR. AND MRS. HERBERT Heilbrun were in Lafayette for home-coming at Purdue. They live in Cincinnati. Herbert's mother, Carrie Rosenthal Heilbrun, was born in Indianapolis, on East Street. She was a bridesmaid at my sister Essie's wedding. Her sister, Sallie Rosenthal Goldbacher, the only other survivor of an Indianapolis family of five sons and three daughters. The parents were Mr. and Mrs. Henry Rosenthal, who with their children, lived between Market and Ohio Streets, on the west side of the street and attended services at the Market Street Temple. Mr. Rosenthal owned a shoe store, which more than seventy years ago, was located on West Washington Street. The sons were Julius, Sam, Isidore, Milton and Will. The other daughter was Mrs. Mollie Meyer who passed away several years ago in Chicago. She lived at the Chicago Beach Hotel.

★ ★ ★

SOL BOLOTIN of Beech Grove was given a wonderful sixtieth birthday dinner, Sunday evening, October 19, at the Workman's Circle headquarters on South Meridian Street by his fellow members of the circle and by his wife's co-workers in the Auxiliary. The birthday cake was lighted with sixty candles and 130 were seated at the tables. There were telegrams and gifts. One special gift from the women, a matched fountain pen and pencil set, was presented by Mrs. Hyman Klezmer, chairman of arrangements for the affair. The Bolotins have lived in Indianapolis the past thirty years, ten of them in Beech Grove, where they have a department store. The Bolotin's two children, Harry and his wife from Beech Grove, and Mrs. Max Ganz and Dr. Ganz of Marion, were at the guest table. The toastmaster was Charles Brodsky. Miss Lena Brody, a fine professional soprano from Chicago, gave a selection of vocal numbers. In honor of Mr. Bolotin, \$1,030 was contributed at the dinner, to be used for the children's fund for the orphans of Le Mons, France. Hyman Schneider, of Hammond, was the speaker. He and wife recently returned from France and he told of the Workman's Circle Orphanage in France and of conditions generally there. Mr. Schneider is the Indiana State Secretary of the Workmen's Circle District. They brought home with them from France, three Jewish orphans to be adopted by their son and his wife.

In charge of the cooking for the dinner were the Mesdames Sam Satinsky and Alice Regan. Others who helped were the Mesdames Sarah Gold, Harry Linder, Rose Eektman, Ida Feldman, Rose Greenberg, Jacob Goldstein and Abe Klezmer.

The out of town guests for the celebration were: Meyer Simpkin, Cincinnati, O., Mr. and Mrs. Harry Steinberg, Cincinnati, O., Joseph Simpkin, St. Louis, Mo., Ed Troyman, Texas, Mr. and Mrs. Hyman Ganz, Dr. and Mrs. Max Ganz and Sol Ganz, Marion, Ind., and Mr. and Mrs. Leon Adler, Mooresville, Ind.

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ALTHOUGH ANDERSON has a small Sisterhood as to numbers, they undertake and accomplish big things! Their next program, planned for 8 p. m. Nov. 17, at the Anderson Hotel, will be given by Mrs. Emily Jacobson, English journalist and lecturer, on "England As I Left It and America As I Found It." She has been on lecture tours in this country for two years.

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"TRIGGER" ALPERT, as the son of Mr. and Mrs. Sam Alpert has been nicknamed, still plays bass violin with the N.B.C. orchestra. He, his wife and baby, live in New York City. . . . Ralph Hayn, son of Mrs. Louis Hayn of Indianapolis, is assistant professor of Economics at Indiana University. He was here to visit his mother, recently. . . . Dr. Neff, head of the Methodist Hospital, announced to the Board of the White Cross Guild, receipt of a check for \$100 for ten Tiny Tim beds from Louis Borinstein. This is another of the many unassuming acts of helpfulness by Mr. Borinstein. . . . Dr. Bernard Erdman is among those who will be honored with a pin at the Indiana Medical Association Meeting at French Lick, for his fifty years' service as a physician in the community.

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CONGRATULATIONS to Marie Efroymsen, who had a birthday last week—Oct. 22. I know how old she is but, honestly, she looks ten years less than her age—and she is young, at that!! Charles, her husband, gave a family dinner at Broadmoor in her honor. Those present were Charles, Marie, the young niece who visited them, Mr. and Mrs. Richard Efroymsen, Mr. and Mrs. Jack Efroymsen, Mrs. Rae G. Levy and Miss Gertrude Feibleman.

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SCLAMBERG ELECTED PRESIDENT OF HEBREW ORTHODOX GROUP

Special

SOUTH BEND—Simon Sclamberg was elected president of Hebrew Orthodox Congregation at a meeting Sunday. Harry Rosenberg was elected vice-president.

Rueben Silverman is the new treasurer; Max Cohen, financial secretary, and Dr. Alfred Fromm, corresponding secretary. Max Cohen and Harry Cohen are Gabbai, and trustees are Sam Fromm, Sam Sclamberg, Mandel Altfield, Phillip Rubin and Louis Sclamberg.

Terre Haute Temples To Hold Dinner Sunday

Special

TERRE HAUTE—The annual United Hebrew Congregation Dinner will be held at 6 p. m. Sunday, at Temple B'nai Abraham. All standing committees will report and election of officers will take place.

Both Temple B'nai Abraham and Temple Israel have been re-decorated during the Summer and a new heating plant has been installed at Temple Israel.

Council To Meet Monday—The regular monthly meeting of the Council of Jewish Women will be held at 2 p. m. Monday at Temple B'nai Abraham.

B'nai B'rith Wednesday—Gan Eden Lodge will meet at 7:45 p. m. Wednesday at Temple B'nai Israel. Mrs. Ethel Osri, Representative of the Leo N. Levi Memorial Hospital at Hot Springs, Ark. will speak.

Thursday of each month in the The Sunday School Teachers of the United Hebrew Congregation will meet at 8 p. m. the third Thursday of each month in the homes of the teachers. The first meeting was held at the home of Rabbi and Mrs. Leonard J. Mervis.

Ezras Achim Women To Meet

The Ladies Auxiliary Congregation Ezras Achim will meet at 7:30 p. m. Wednesday at the home of Mrs. Reva Klapper, 3145 Broadway. All members are asked to attend.

Temple Sisterhood To Meet—Mrs. Harry Iverson of Chicago will speak on "The House of Living Judaism" at a luncheon meeting of the Beth El Sisterhood at 1 p. m. Monday in the Temple.

Sisterhood Tea Nov. 9—The Hebrew Orthodox Sisterhood will induct new members at a membership tea at 2:30 p. m. Sunday, Nov. 9, with Mrs. Hyman Cohen officiating. Dorothy Keene, Mrs. Irving Rosenbaum and Mrs. Leon Wolvos will be on the program, and Mrs. A. F. Scheer will pour. Mrs. Al Freedman is chairman.

B'nai B'rith Dance—A Thanksgiving Dance, to be held Tuesday, Nov. 26, is being planned by B'nai B'rith, in the Palais Royale. Connie Sykes' orchestra will play.

Latke Parties Planned—The annual Pioneer Women's latke party will be held Dec. 9 in the Hebrew Institute, with Mrs. Louis Reisman and Mrs. Isadore Tolchinsky in charge. . . . Plans for the annual latke party of the Hebrew Orthodox Sisterhood will be made at the home of Mrs. T. Halasz Sunday. The affair is scheduled for Sunday, Dec. 7.

Notes—Delegates to the state B'nai B'rith convention included the Mmes. Zalman Dekelbaum, J. Rosensweet, A. Freedman and M. Gilman, with the Mmes. Leo Plotkin, Henry Rifkin, Lester Bernhard and Louis Fishman as alternates. Others present were Sol Gilman, Seymour Weisberger, Harold Landau and J. H. Strauss. . . . Mr. and Mrs. Charles Rubenstein and Mr. and Mrs. Irving Rubenstein, Chicago, were guests of Mr. and Mrs. Sam Hoffman, as was Mrs. Molly Schiff, of New York. . . . Mrs. Ethel From, Mishawaka, is visiting in New York.

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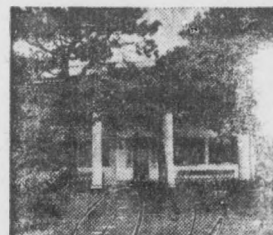
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WISCRACKS

by
NORM

WEISMAN

FLASH! Several months ago I said Tony Roskin of Marion had a "New York" gleam in his eyes! Several weeks ago I said, "Is Tony Roskin going to N. Y. for 'business' or 'pleasure'?" He just made it a "business" to make it a "pleasure" for me to write that Tony Roskin and Mildred Levy of N. Y. are now engaged! Congrats! (He's a swell guy and she's lovely!) . . . Flash! Several years ago, a teacher left here to reside in the East. My crystal ball tells me there's an engagement! I'll tell who next week! . . . Keep this particular column so you can check up on my following statements and see if I "really" predict! There will be ten—yes, ten—"announcements" between now and Xmas! There will be four "new" announcements (besides my regular predictions) that will happen soon and quickly. Two are professional men and two of the girls are newcomers here! Just be prepared to be surprised! Believe me when I say I don't know "why" on several of these, but I make a prediction, because they just started to be together, but there's something about them I like, so here's hoping! My Prediction score to date is 35 out of 48, with six still "hot"!

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IT'S A BOY for the Bobby Dannels of Newcastle! Congrats! (She was Bobbie Sherman of Evansville) . . . "Five years with the right woman" is what Joe Golden was saying about his lovely wife Rosalee, when they celebrated their 5th anniversary last week! Best wishes for many more! . . . Att. I. U.! Freddie Falender is a swell guy, but is he "stuck" on a girl at I. U.? (Will you "pin" me down, or do you get the "point", Freddie? Ha Ha! . . . Remember, I am NOT connected with The Post in any way except to write this column! When you write, write care of my attractive liquor shoppe, 205 North Illinois, where I sell Scotch, and Bourbons and everything! (Plug) . . . Orchids to the B'nai B'rith ladies and men for that marvelous state convention last week-end! Swell job! Congrats to the new state

president, Ferd Kluga of Evansville, who succeeded our own Jack Kammins! Ferd and his charming wife sure have a terrific sense of humor! I like them! . . . My thrill of the week! When I saw Rabbi Milton Greenwald of Evansville for the first time in 12 years, at the convention! He married the swellest girl, Ruth, from my home town, Knoxville, Tenn. Milt was Rabbi of the Temple there, while I was director of the center. He's tops! Rabbi-Leo Stillpass of Fort Wayne is Rabbi of the same congregation in Knoxville that Milt was!

★ ★ ★

DO YOU KNOW that a group of Lafayette business men, Lou and Harry Perlman, Jacob Singer, Bert Loeb, Max and William Cohen, had to purchase the house on that lot they donated to the Hillel foundation at Purdue for that Hillel home they are planning to build! Then they sold the house at cost to the TEP fraternity for an annex! Orchids to them! Just listen to the students about Hillel and understand why Hillel means "home"! Best of luck to them; . . . Congrats to the Herman Chalfies on their 21st anniversary! Helping them to celebrate were those fun loving and genial couples, the Rueben Greenbergs, the Dave Sablosky's and the Dr. Leon Bergers! It was an anniversary dinner at Glenn Rendezvous in Cincy! (Ask them about their "Grand Central Station" suite at the Netherland Plaza! It was cute! . . . Att. Terre Haute! Ask Nelson Cohen is there a gleam in his eyes, and is it tilted toward a rebel gal who is schooling in N. Y.! (I'm just curious!) . . . Bernie Goodman was cutting up last Sunday! It was the front lawn of his home! (I wish he'd get married! He's too nice a guy to be running loose!) . . . Do you know that Rabbi Milt Greenwald of Evansville and Rabbi Meyer Simon of the Hillel at Purdue, were roommates at Hebrew Union College? (I wonder if Rabbis in college act and do things like regular college students! Let's ask them!

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IF YOU'RE A 12 OR 13 YEAR old boy, and want to have fun and yet really learn something helpful, join the troop 65 Boy Scouts, which meets at Kirshbaum every Tuesday night! Scoutmaster Sol Hockman will salute you! . . . Marion sure has wonderful residents! I met three charming B'nai B'rith ladies from there, Mrs. Gil Roskin, Mrs. Ben Resnick and Mrs. Dan Resnick! . . . Flash! Ben and Barney Dorman flew to Detroit over the week-end to see, guess what! (They're single fellows!) Now guess who!

Zionist Breakfast Sunday

SPECIAL
LAFAYETTE—The Zionist Organization of Lafayette will hold a membership breakfast in the vestry rooms of the Sons of Abraham Congregation Sunday.

Rabbi Meyer Simon has been elected chairman of the Community Chest drive in this city.

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Your Past Has Caught Up With You Bill Wemmer!

You won't talk about it—so we will. We're the ones who are going to do the voting next Tuesday.

Here are some of the things about you we want you to know we know. They are the things that count when we size up someone, Bill:

—Your office has been at 1000 Fletcher Trust Building for the last 20 years
—you're stable, a success in your chosen field.

—Your fellow lawyers elected you president of The Indianapolis Bar Association this year—you're well liked and respected by your associates.

—You transferred your membership from the First Reformed Church of Lima, Ohio, the town where you were born, to the Tabernacle Presbyterian Church here in December, 1935—Tabernacle is the church home of your wife, Marie, and your three daughters.

—You think a lot of those kids, Gretchen, Barbara and Hildegard—you'd protect them with your life if necessary.

—You own your own home—every husband and parent does or will sooner or later.

—You went into the army when the last war started. You didn't have to, you were above draft age, but you didn't want anything to happen to your family or home if you could help it—we liked that, Bill, it showed us the kind of stuff you're made of.

—You couldn't turn down those buddies of yours who came to you and asked you to do something for them and your city, run for mayor—you could have said, "Sorry fellows, but I'm too busy; I've been away from home almost five years; find someone else"—we like you for that too.

You'll know next Tuesday that the things you didn't talk about are the very ones we consider most before we do our voting. You're modest, Bill, but we won't be when we pull that lever beside your name on the voting machine.

You'll know then we're a pretty level-headed group of men and women here in your home town. We never let down "good people."

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